

The Participation of the Women in Tunisia in The Construction of Peace: Relevant Participation in The Democratic Transition

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Abstract

A few months after obtaining the Independence the 20 of March of 1956, new rectifications were carried out in order to modernize and promote the foundations of the first republic, following European models, new rectifications that touch all sectors on all especially legislative sphere of the state, taking the example of the Tunisian constitution which inspired from the Western constitutions, social codes, penal codes ... among others. In the same year the Code of Personal Status was promulgated giving many rights to the women who remain, till now as the legislative platform the most revolutionary in the Arab and Muslim world. This article proposes a documentary analysis of the participation of the Tunisian women in the construction of peace after the Arab Spring.

Words key: Code of Regulations Staff, Emancipation, Spring Arabic, Transition Democratic.

Keywords: Code of Personal Status, emancipation, Arabic Spring, Democratic Transition.

Process of Emancipation of Tunisian Women to Date

Input, it is good to remember that the current Tunisia, formerly called "Carthage" was one of the country's most powerful of the Mediterranean, was founded by one woman who was called "Al-isa" that led a group of Phoenician traders who they moved from the current "Lebanon" to the north of Africa built the empire in 814 before of Christ [4]. Another woman, a figure who marked her presence throughout history, the most famous in the country for her feats, generosity and solidarity with underprivileged groups, was Princess Aziza Othmana (1606 - 1669), who according to build a hospice for the poor and a shelter for animals "built a hospice for the poor and a shelter for stray dogs and cats, thus advancing modern animal protection associations by many centuries [4]." In the Islamic world in general and Arabic in particular the situation of Tunisian women it is different in many respects compared to other women of the Arab world because it has benefited and continues to benefit from one platform legislative that the permitted enjoy many rights equal to the man [4]. In this context, there have been other circumstances and personalities and they have influenced the emancipation process. In the middle of last century has followed one political emancipation to please of the woman Tunisia, the protagonist of this policy was "Habib Bourguiba" president of the Tunisian State desd and 1956-1987.

But above all, historically there was another figure known in Tunisia was the writer "Taher Haddad" that appealed to the emancipation of the women and the education of the girls in addition to other claims on behalf of the woman. He translated these thoughts in one book called "Our Women in the Shariaa and the religion" whic, after being released, raised major criticisms against for their content and their interpretation of the Koran.

The new position of Tunisian women has to do with this legislative framework and this broad popular base that called for their emancipation in an area characterized by a delay in the matter. The conscience also of the political collective is considered one of the relevant bases to achieve this change that touches the most sensitive sectors of the State at that time.

Distinction is that the Tunisian woman was between two very different attitudes or tendencies, one classic of the reformers who followed one-line protective of the woman against civilizations and cultures Western and other modern, completely different than trying to open ties with the West and, follow this model in the freedoms and rights of the woman to make progress [3].

In order to promote the emancipation and liberation of Tunisian women and carry out their participation in the development eco-

conomic, social, political among others, was awarded the Code of Regulations Staff, which meant a breakthrough and significant progress in achieving Tunisian women's rights.

This Code, which has undergone 10 modifications since its promulgation to the present, stipulating points in some controversial cases in reference to the Islamic religion (maliki law), as well as the abolition of polygamy (art. 18), in this condition the law leaves Of course, the couple must be free in any marital relationship and, otherwise, a sanction is imposed according to the law. Along the same lines, the right to abortion is granted (art. 35) that can be practiced under certain conditions during the first three months, it is allowed above all, for health reasons. The abortion law went into effect in 1973.

Another more controversial issue, which frames its presence in the Personal Status Code, is that of the inheritance law (art. 85) which is inspired by the Koranic law that grants men to inherit twice as much as women and, in this framework The sum of income and inheritance in general is calculated dividing it among the members of the family, but granting a greater amount to men than to women.

These are the main points of the code apart from other rights political, social, economic, cultural ... such as social security, the right to divorce (art. 30), access to public life, the right to vote, personal freedoms, schooling women, freedom of association and group... among others.

To carry to out their participation in the life social, economic, political and promote their emancipation have created many feminist associations from independence until today as: "Union Nationale des Femmes de Tunisie (UNFT)" (National Union of Women of Tunisia) created in 1956 and chaired by Raddiya Haddad, his mission was to consolidate the integration of the women in the society. The first association of the Tunisian woman had its roots in the early thirty years of the last century, when it was founded in 1936 the "Union Musulmane des Femmes de Tunisie (UMFT)", (the Muslim Union of Tunisian women).

In this context and, during the following years, it gave rise to the emergence of other associations and organizations in order to promote and support the participation of women in different sectors of the State, as well as the "Democratic Association of Tunisian Women", "Association of Women Judges", which has such a high number of female judges that they represent 60% of all judges in the country. In addition to other associations that have the same objectives and principles that promote the participation of women in the life socio - political and promoting the rights of self itself as the " Center for Research, Documentation and Information on Women".

Further, in the ninety years of the last century "it was created Ministry of Women and Family Affairs" with the order to defend and support the rights of this group and develop projects to improve the status of women.

Significant Data on the Feminist Presence in the Different Sectors of the State

This platform legislative favored an environment suitable for that

the woman Tunisian could immerse themselves and act in different sectors with the man, participating in both the political and economic life, spearheading such sensitive sectors of the state, occupying management positions in large companies, ministries and organizations. The emancipation of women bore fruit from the seventies when an enrollment ratio exceeding recorded 40% compared to the sixties that was limited at 15% according to the confirmation of the author, in the field school the presence of women has increased considerably in recent years *"in 1956 female students accounted for fifteen percent of the entire school and student population, while in 1975 accounted for nearly forty percent primary"* [3].

Furthermore, recent statistics from the Tunisian National Institute of Statistics highlight that the illiteracy rate for women decreased to 31% in 2004 from 1996, when there was a rate of 96%. The same source ensures that the general illiteracy rate fell from 23.3% in 2004 to 18.8% in 2014, but asserted that the illiteracy rate of girls is higher with 25% while 12.4% of men.

In the workplace, the percentage of inclusion of women in the workforce has increased and they have been able to access to the market labor especially in sectors such as the agriculture, industry, health, transportation In 1960, women only represented 5% of the workforce, while in 1980 they reached 20% of the workforce [3].

Fourteen years later, this percentage has increased dramatically until reaching 1994 25% of the active population, distributed especially to the service sector. It is estimated that 44% of registered women work in the agricultural sector, the same percentage, that is, 44% work in the industrial sector (textile) and 46.15% in the health sector. It is worth mentioning that, indeed, these statistics prioritize the situation of the woman who has marked a breakthrough in the recent years evolved into one society that gives as much importance to the female as male, making Tunisia one of the feminist's countries in the Islamic and African world. Even so, statistics show that Tunisian women still have many shortcomings.

It is interesting to observe other sources of opinion that deal with the situation of Tunisian women, where episodes of feminist participation in the political and social life of the country are reflected (for example, opinion newspapers such as "El Mundo"). Not many biases have been noted in the data and percentages. In one article entitled "Lights and Shadows of the woman Tunisian " published in "El Mundo", Paka Diaz asserts that the s legal ITUATION of Tunisian women is exceptional in the Arab countries. The growing presence of women reaches 40% of lawyers and with a lower percentage in judges, only 29.9%, which represents a third of them, although in 1969 the first female judge was appointed The health sector registers a percentage higher of the pharmaceutical that exceeds the 72% and one percent more modest journalists as such only represents 44%. In the life university the percentage of women registered is around of 60%. According to the same source, more than 1800 women run companies. These figures and others determine the image of women and their substantial presence in the different vital sectors of the state but hide another reality of rural women, in a country that was classified among the countries democratic to recognize the human rights and the rights of women.

In spite of these achievements made over years and years as the result of much effort and work of several groups social who have shown their support and momentum to please of the emancipation of the woman, this collective suffering situations of inequality and wage discrimination. It should be noted that, in the sectors private, the activists social and defenders of the rights of workers have raised many criticisms and complaints against the owners of these companies to the Tunisian General Labor Union (UGTT). Despite the fact that Tunisian law obviously stipulates equal pay for both sexes and that the State signed in 1951 convention dealing with the equality of wages of both sexes, wage inequalities still exist on all in the sectors agriculture and industry, where it has recorded under control by the State and its legitimate institutions.

Tunisian Women's Participation in the Arab Spring

Since the outbreak of the uprisings in several countries in North Africa and Asia, there have been many critical against the governments and claims, for the promotion of freedoms and rights of individuals without distinction, topple governments and regimes who had been in power for decades, to improve the economic situation of the peoples ... among others. Tunisian women have shown interest in participating in this revolution, has led the protests, he has been faced with the police fighting for their purposes and struggled against the currents that previously denied their condition.

The Tunisian woman took to the streets protesting and paraded alongside the man against the Ben Ali dictatorship, considering that the struggle is the only way to force the regime to carry out reforms and rectifications in favor of women. She herself has been in the streets, squares, avenues such as Habib Burguiba (symbol of the revolution) located in the heart of the capital Tunis. It has shown an active and massive presence in civil society, confirming that this group has enjoyed freedom of expression and work for decades. This reality contradicts with the statement of Jesus Mosterin, when expressed as only the example of women Egyptian. Thus, says that "in the world Islamic it almost impossible for the women raise their heads and openly criticizing the oppression, although some, such as Egyptian feminist Nawal El Saadawi, has tried" (Jesus Mosterin, 2012). In this area, Tunisian women have been pioneers and have shown this courage during decades of struggle against the tyranny and despotism of dictators, and their insertion into public life has been the result of a lot of work and effort.

The woman Tunisia has played one double, depending on the first consists in the participation to the same level that the man, for example in the protests and demonstrations organized against the regime exploiting cyberspace to encourage many others to go forth to the streets. The second is a management function, ie direct demonstrations, develop strategies, provide support to the protesters as the distribution of food, medicines ... In Tunisia, the presence of women was high, thanks to the media that their time is used as instruments to transmit messages, photos, images, videos ... to the world whole of the demonstrations and protests that occurred that have called the attention within and outside the country against tyranny and injustice [1]. As has been said before, through social networks the dissemination and circulation of the videos was made easier ... which accelerated the fall of the regime. One of the women who starred in the demonstrations was "Lina Ben Mehenni" who shared videos in which she appealed to young peo-

ple to take to the streets, spreading images about the events that occurred in Tunisia in that period.

Both during the revolution and after, the woman Tunisia has been involved in directly or indirectly in the process of change of the landscape political, not only in the country but also in other countries both neighboring and distant, and it formed part of the events that occurred. He has been responsible for political and social changes in the Arab countries [1].

Positive Participation of Tunisian Women in the Post-Revolution Phase

The role of the woman in Tunisia during and after of the uprising of "Jasmin" has been essential and more than evident. It was marked by the presence massive of the women in the front ranks of demonstrations and protests against injustice and corruption. While enjoying many rights sacred from does centuries stipulated in the Code of Regulations Staff, he has shown his interest in out to the streets and defend their rights and to trace his name with golden letters in these historic moments.

Faced with this situation, the presence of women has once again shown the intention of Tunisian society to preserve the achievements made and to further guarantee their participation in both political and social life. Thus, the 20 of April of 2011 gave place to the adoption of a principle introduced by feminist associations that gives gender parity in the elections of the Constituent Assembly on 24 July 2011 [1].

Massive Participation of Women in Elections

Aware of her important role before and during the revolution, women wanted to make a mark in this sensitive phase, after having achieved unexpected success. Thanks to their participation, the uprising has triumphed and has become a democratic and stable model to follow compared to the other revolts that arose at that time.

The Awakening of 2011 resulted in a massive participation of women both in the streets and in the stands managers, and this is explained by the basic legislation that gave many rights to women for decades, since in this country are respected. January 26 2014 a new constitution that replaced the old which was approved in 1956, was approved months after of the independence. This text is considered as one of the texts most advanced in the Arab world, it ensures among others, both personal and collective rights of individuals.

The woman Tunisian starred in the scene politics during the five years old then of the revolution, the so-called "democratic transition" which has contributed to the development of both the legislative and presidential elections that took place in our country in two ways, the first voter and the second as a participant. According to statistics from the National Institute of Statistics, women reach 47% of those registered in the voter registry, against a moderate participation of men of 53%.

The same report drawn up in 2015, detailing also that the woman has participated as a member of the voting office with a percentage of 49%, while voting as president down to 30%. And as a candidate, women only represent 26% compared to men with a 74%. In

regard to its presence as an observer during the process electoral in non-governmental organizations, women constitute 42.5% of the observers according to the same source.

Analyzing this relationship statistics of female presence during the electoral process highlighted two observations, the first consists in that the woman has with greater presence in the global structure of the elections as a voter, observer ... while you as president of office or candidate alone represents the third of the participants. The second is that this setback in management structures reveals that despite this legislative advance, women are relegated to the background or that they themselves avoid that position.

In the sphere politics the women led many parties political and positions managers that were previously monopolized by men. In fact, the female presence in the National Constituent Assembly reached only 26.7% in 2011, while in 2014 and after the legislative elections this percentage has risen to 31.3% of the deputies (almost a third).

In this context, according to the National Institute of Statistics, during these last five years after the Tunisian revolution, there has been a very small number of women who have been able to occupy ministerial positions. These have been between 2 and 3 women each year, except in 2015 and during the Habib Essid mandate where the presence of women as minister has increased to 8 women with a percentage of 19.5% of the governmental format. Although we consider a low percentage, it is the first time that this percentage has been reached.

Next, it is good to mention that these statistics illustrate an almost notable presence of the female sex in the country's democratic transition and a relevant role throughout the transitory process after the uprising. But these same sources conceal a reality and reveal differences flagrant and unjust biases in the percentages and at times nonexistent data.

Tunisian Women and Current Challenges

Aware of her important role in the construction of a modern and democratic State, the Tunisian woman did not miss any opportunity to express her will to change and improve her situation, alongside the man she traced her path step by step.

The woman in Tunisia has been a pioneer in engaging and introduce reforms both in the political landscape as social. After of the Revolution, this genre starred in the breast political through legislative, presidential and municipal elections held in 2018, also held positions of much relevance and importance in one country that is experiencing democracy.

Therefore, the state of stability in the country has been one of the main factors for her to be able to participate and mark her mark within a heterogeneous country in the sense that it is experiencing a democratic transition at the same time going through an economic crisis. In this context, Tunisian women seek to make their dreams come true in order to guarantee their freedom and dignity.

The proposal of the current president Beji kaid Essebsi to grant the same inheritance rights as men (the parity between the two in mat-

ters of inheritance) was faced with a wave of protests on the part of the conservatives and thousands of women who rejected any modification of the Islamic sharia law, considering that the Koran guarantees the rights of women. They themselves have shown their stance on against of the initiative and go further beyond that adjustment is considering an attack against Islam and the stability of society.

In this context, after seven years of intensive work, the Tunisian woman is aware that she has a long way to go, especially in socio-economic life to improve her situation and respond to existing demands. She considers that the scene has not changed much and it has not responded to her ambitions as planned.

In spite of these achievements made to it over the decades, the women rural (which works in the agriculture, textile ...) has co n many difficulties and does not enjoy the same rights as women in the city. According to reports from the Institute Tunisian Statistics and other reports from various associations that are in charge of studying the case of Tunisian women and especially those from the countryside report that the latter live in situations of negative discrimination and earn very low salaries, working in many cases more than 8 hours apart. of the absence of social coverage.

Rural women barely enjoy rehabilitation and awareness programs, they feel disadvantaged and disappointed compared to those in the city after 7 years of struggle, in this context the intention of the Tunisian government to improve their situation so that they enjoy the The same rights translates into the concentration of programs that aim to protect and insert this group in socio-political life.

Thanks to the will of civil society, the country is becoming a pioneer in the field of the rights of the woman. For this reason, this genre played and continues to play an important role in the creation of a democratic state despite the economic crisis experienced. She participated massively in the municipal elections of 2018 and legislative and presidential elections in 2019. Despite the challenges that remain to be resolved, Tunisian women rely on civil society to implement and translate the proposals into action. And as a result of their work and patience over several decades, the current president Kais Said named Najla Bouden in September 2021 as first minister (head of the government) and is the first woman to occupy this position in the world Arab.

Conclusions

The sources consulted in this work are of a double nature. On one hand, we have resorted to the Code of the Statute Staff (CEP) text promulgated in mid of the last century that regulates the legal status of women and family law in general. The emancipatory policy is based on another text that is the Constitution of the Tunisian Republic, which stipulates, among other issues, equality before the law of men and women. Add to this, the new Constitution approved in 2014 that also guarantees gender rights. Thus, we have compared statistics from Tunisian institutes, those of the National Institute of Statistics (INE), and other sources such as that of the United Nations. On the other hand, we have analyzed articles written on this subject, and other written works or books, which study in general the situation of women in the Islamic-Arab world and, in particular, in Tunisia.

The woman Tunisia has since the independence until the present time of one legislative platform, the statute Personal 1956, the Constitution of Tunisia 1959, other laws in favor of women, the Constitution of 2014 recognizes equality before the law ... among others. That you can enjoy of their rights both civil and political equal to the man, like the right to vote, the abolition of the polygamy, the establishment of the divorce legal, apart from the right to the abortion ... among others.

The process of emancipation of the women in Tunisia have been difficult without the will of society civil Tunisian headed by the President Habib Bourguiba (1956-1987) who starred in this revolutionary politics through modern policy for women, promulgating laws that ensure equality Before the Law. Another figure was the thinker Taher Haddad 1930, who also won to claim the emancipation of Tunisian women by appealing to their freedom, by one speech modern, translating these thoughts in one book called " Our women: the legislation Islamic and the society ", in the which he appealed to the education of women and other issues. In spite of this analysis, there are gaps in the sources in terms of continuity, consistency, origin... but present important data of feminist participation in the construction of the process democratic and their presence before and after of the Arab spring.

In the same context, the tribal woman has many shortcomings and feels disadvantaged, above all the women of the provinces interior of the country and who reside in the border areas with Algeria and, northwest country, provinces like Beja, Jendouba, Kef, Gasserine ... among others. In these areas the literacy rate is very high and the insertion of women in public life is much lower.

During the democratic transition, Tunisian women have shown their interest together with men in maintaining the objectives of the uprising, participating in the drafting of the constitution, both in the presidential legislative elections of 2014, and in the notable participation of a new social construction. These facts and others will have become, without a doubt, the star of the Arab spring of his time.

Tunisian women broke all social barriers to achieve their goals by taking to the streets shouting and rejecting the policies of tyranny and injustices of the State. Good tactics, courage and intuition of women have made him one of the role models in the Arab and African world.

As we have seen during the approach of the data relating to the participation of women in the main sectors of the State both economic and political, this collective marks its presence in very high degree. In fact, according to the latest statistics, the percentage of the insertion of Tunisian women in working life is the highest in the Arab world.

Despite these decades-long achievements, Tunisian women continue to struggle to chart their path and their full integration. Although there are still things to be done, he is walking to achieve equality. This process is opposed to an old very popular saying that considers that the true place of the woman is her home "women belong only to their homes and husbands". Throughout these years,

Tunisian women have shown their ability to break these stereotypes and erase these beliefs.

Throughout the emancipation process to date, Tunisian women have shown their interest in liberating themselves, fighting against many unpleasant currents that have relegated her to the background, a difficult and complex process that challenges her to achieve many successes and that nevertheless allowed her to play a feminist role in the Arab world, privileged with rights that guarantee her access to public life.

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Webgraphy

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