

Empowering Women to Claim Inheritance Rights WIN Project – CARE



Knowledge, Attitudes and Practices (KAP) Study in Assiut and Sohag Governorates, Upper Egypt



Empowering Women to Claim Inheritance Rights

WIN Project

Knowledge, Attitudes and Practice (KAP) Study in Assiut and Sohag Governorates,
Upper Egypt

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List of Acronyms

CDA = Community Development Association

CEDAW =Concluding Observations of the Convention on the Elimination of all forms of Discrimination Against Women

IO = Intermediate Organization

FGD = Focus Group Discussion

KAP = Knowledge, Attitudes and Practices

NGO = Non-governmental Organization

WIN = Women to claim Inheritance Rights Project

1. Introduction

1.1. Background and Purpose of the study

Women's lack of access to and control over property and women's inheritance rights are global issues. Women's lack of control over land and property places them at a significant disadvantage in terms of securing a place to live, maintaining a means for survival and accessing economic opportunities.

Inheritance law is one of the few areas of law that is largely derived from the Quran. As such, it's been subject to minimal contestation by legal reformers. Egypt complex inheritance rules are mainly expounded in Law no.77 of 1943¹. The Constitution of 1971 protects women's rights to own property and inheritance and this is detailed in the Civil Code which govern property ownership and which affirms the right to own. However, the reasons why women do not inherit are complicated.

Inheritance is a fundamental issue with regard to how wealth is transferred within a society, and it directly relates to the protection of a woman's housing and land. In other words, it is not only an issue of establishing the necessary legal frameworks that allow women to own and inherit property, although this element is certainly crucial. Gender-biased policies, customary law, traditions, social norms and attitudes that women cannot and should not own housing, land and property independently from a man, all serve to prevent women from realizing their rights to inherit.

While related laws are based on Islamic *Sharia* (jurisprudence), they are considered of women's rights today. Rural life, however, mirrors traditional values, including denying women their inheritance under the presence of protecting their money from being overtaken by their husbands. The belief is that when women inherit, property intended for the support of one family may end up in the hands of another. The patriarchal and inheritance structure is thus depriving women from their right to own or manage any financial or land inheritance².

While there are no official figures showing the percentage of women being deprived or prevented from taking their inheritance, it is prevalent in Upper Egypt and many other rural regions where people abide by tribal rules, custom and tradition, rather than the law.

The result is that many women, unaware of their rights or without the courage to ask for them, are deprived from their economic rights and are, therefore, more vulnerable to lose their source of income, shelter or food. This is more evident in the cases where traditional heads of households are taken by illness, divorce, abandonment, migration or death. It also impacts on the women's independency, becoming more vulnerable to domestic violence, etc. For most women, access to housing, land, and property are entirely dependent on their relation to male relatives. Often, even if women are allowed to own property, they lack control of that land or housing.

Unequal inheritance laws for women have also been a main criticism in to Concluding Observations of the Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) Committee in 2010.

¹Mousa, Jasmine: Competing fundamentalisms and Egyptian women's family rights. International Law and the Reform of Shari'a-derived Legislation.Brill, 2011.

²"Keeping it in the family" by Reem Leila. Al-Ahram Weekly 7 - 13 August 2008.

The denial of family inheritance is generally practiced in rural Egypt and mostly in Upper Egypt where women, aware or unaware of their rights, accept being deprived from their legal right to inherit as prevailing customs and traditions -in rural Egypt- consider that land belongs to men while women are not allowed to share it. If a woman claimed her inheritance, her family would refuse and would cut all contacts with her.

Unfortunately there are not reliable statistics concerning the number of victims of this practice. In most of the cases, women are reluctant to complain in public or to claim their rights through legal means because of their fear of social judgment.

With the overall objective of achieving gender equality, CARE is launching in Assiut and Sohag governorates, Upper Egypt “Empowering Women to Claim Inheritance Rights” (WIN), a three years project co-funded with the European Union and the Austrian Development Cooperation. Goal of the project is to provide local women with greater access to and control over economic rights, resources and opportunities. The proposed action to contribute to this long term goal is the involvement and the empowerment of actors at community and governorate levels to work coherently through an integrated approach to facilitate women's access to inheritance rights and to enable them to better manage their property and assets in Assiut and Sohag Governorates.

The current study conducted by Beit Al Karma Consulting is intended to provide the baseline information to contribute to WIN project's implementation, determine the awareness messages to be sent out and set the ground to measure project future impact and outcomes

1.2. Methodology

To produce the present study, the project team has implemented a combination of participatory-based qualitative and quantitative methods including:

- ✓ Desktop review of the project documents (proposal and log frame), as well as CARE programmatic documents on women's empowerment (CI Gender Strategy and guidelines, CARE Egypt women's empowerment programming document);
- ✓ Project work-plan and time schedule;
- ✓ Definition of tools and design of sampling and schedule of fieldwork and interviews;
- ✓ Training to data collectors to develop data gathering and data quality skills, including how to document discussions in an objective manner. Data collectors were trained on the use of the pre-approved surveying questionnaires. Training covered the objectives of the study, concepts and definitions, selection of target beneficiaries, and procedures to be followed when interacting and collecting data from men and women in the villages.
- ✓ Primary research using field surveying questionnaire for quantitative results;
- ✓ In-depth interviews with key informants and focus group discussions with local communities, partner community development associations and government officials for qualitative results;
- ✓ Data analysis and formulation of findings, conclusions and recommendations.

Filed Work Time Schedule

Quantitative		Qualitative	
Sohag	Assiut	Sohag	Assiut
23 June – 6 July 2013	25 August – 10 Sept. 2013	22-25 June 2013	13-14 August 2013

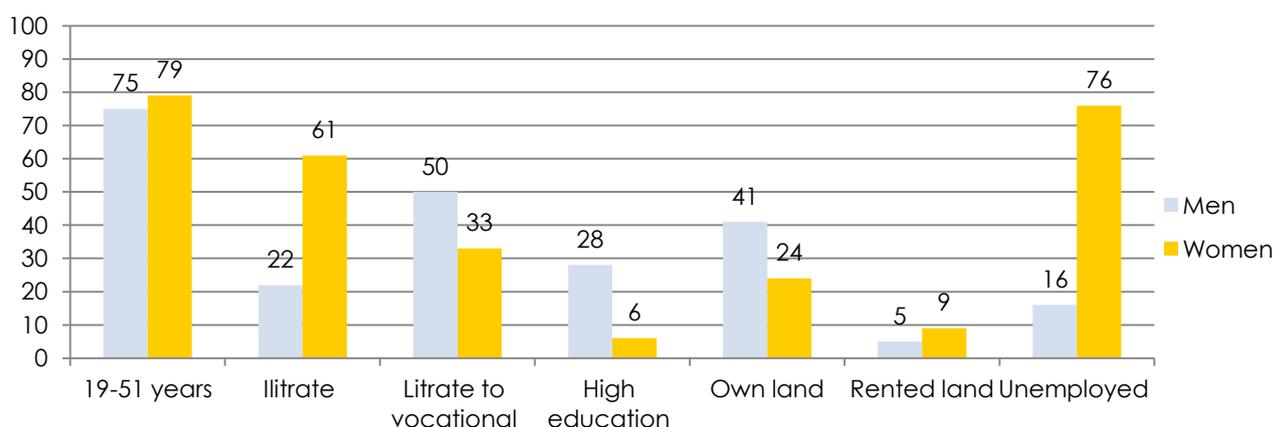
1.2.1. Evaluation Tools and Techniques

Administered Surveys- 35 data collectors, identified by partner CDAS, interviewed women and men, ultimate project's beneficiaries to be influenced, and asked them a list of surveying questions (close-ended) to measure KAP towards women's general rights and rights to inheritance thus identifying information and awareness gaps.

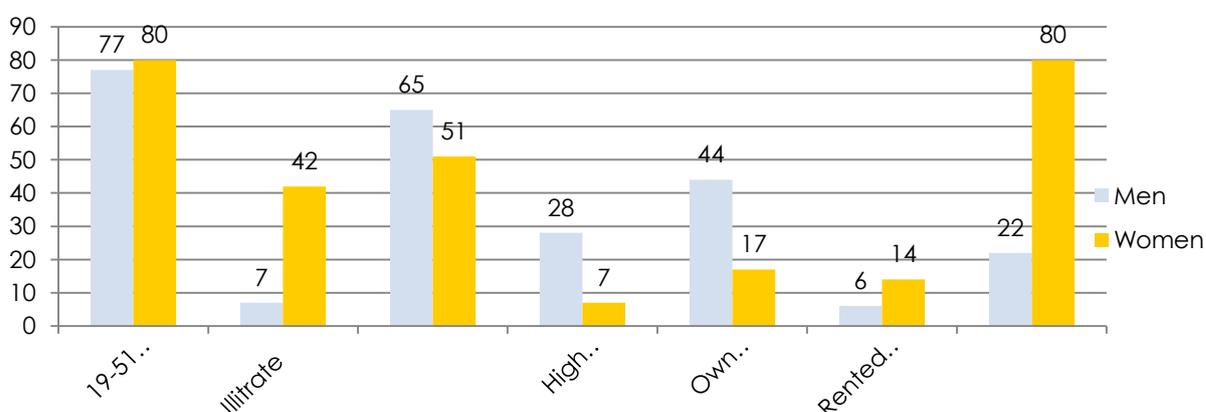
Quantitative survey data

	Sohag Governorate		Assiut Governorate	
	Men	Women	Men	Women
Number	202	205	214	226
Percentage %	49.5%	50.5%	48.5%	51.5%

Demographics features for the quantitative sample in Assiut Governorate. Data are expressed in %



Demographics features for the quantitative sample in Sohag Governorate. Data are expressed in %



Key Informant Interviews – selected from each targeted community (village) have been talked to. Interviews have been conducted following a list of issues, upon a simple interview guide and allowing a free flow of ideas and information. BK consultants have framed questions spontaneously, probing for information and taking notes that have been eventually elaborated. Key informant interviews have included:

- ✓ CARE programme manager; and
- ✓ Community leaders, religious leaders, project champions, lawyers and selected role models.
- ✓ CEWLA's , Center for Egyptian Women's Legal Aid, Project Manager, Main partner NGO
- ✓ Partner Intermediate Organizations (IOs), namely Human Development Egyptian Association, in Sohag and Childhood & Development Association in Assuit.

Focus Groups Discussions- BK team has facilitated Focus Groups Discussions (FGD) to elicit participants' perceptions and experiences via structured but open-ended questions. All-in all total number of citizens who have been interviewed is 152 in both Governorates; out of them 84 men and 68 women.

Profile of the Interviewed Sample

	Village	Role models		Religious leaders		Community leaders		CDAs Reps		Champions		Lawyers	
		M	F	M	M	F	M	F	M	F	M	F	
Sohag	Nida	3	3	3	6	0	5	4	3	11	7	3	
	Seflak	3	3	5	8	0	3	3	5	7	0	0	
	KomBadar	4	2	3	7	1	3	2	6	12	0	0	
Assuit	Nekhela	1	2	2	3	7	5	5	0	0	3	3	
Total		11	10	13	24	8	16	14	14	30	10	6	

Note: In Assuit Governorate, and due to the political turbulence occurred on the 14th of August, 2013, the team were advised to leave the governorate and only one village has been qualitatively assessed

Story-Telling -BK has also interviews 11 men and 10 women to listen to successful stories related to increased women acquisition of their inheritance rights.

Limitations of the study

- ✓ Several forms of the quantitative surveys were not completed well and missed required information from Assuit governorate. Such weak responses may slightly affect the accuracy of the results obtained and analyzed from Assuit governorate. Data collection supervisors might have been required to supervise and review the work of data collectors
- ✓ The political unrest situation occurred during the field visit of Assuit on the 14th of August, necessitated the stoppage of filed work. Therefore qualitative data, collected through in-depth interviewees and focus groups discussions, were only collected from one village out of the three targeted villages.
- ✓ During the quantitative data collection survey, many interviewees from brothers and fathers refused being interviewed due to the fear of either

being pushed to support women's inheritance rights as they perceive that the issue is a private family internal sensitive issue

2.0 Description of the Quantitative Sample

Assiut – sample population			
Village	Men	Women	Total
Nekhela	71	78	149
Dewena	77	75	152
BaniShokeir	66	73	139
Total	214	226	440

Sohag – sample population			
Village	Men	Women	Total
Seflak	67	76	143
Nida	90	55	145
KomBadar	45	74	119
Total	202	205	407

The following tables report the distribution of the sample population both in Assiut and Sohag Governorates according to level of education, social status, occupational status and sources of income.

Men in Assiut – Distribution according to level of education (%)			
Educational status	Nekhela	Dewena	BaniShokeir
Illiterate	14.9 %	37.3 %	13.8 %
Literate ³	9 %	8 %	20 %
Elementary School	1.5 %	4 %	4.6 %
Middle School	4.5 %	0 %	4.6 %
Secondary school	0 %	1.3 %	0 %
Vocational School	34.3 %	20 %	40 %
University degree	31.3 %	28 %	15.4 %
Graduate degree	4.5 %	1.4 %	1.6 %
Total	100 %	100 %	100 %

Women in Assiut – Distribution according to level of education (%)			
Educational status	Nekhela	Dewena	BaniShokeir
Illiterate	47.4 %	69.3 %	69.4 %
Literate	16.7 %	8 %	6.9 %
Elementary School	2.6 %	4 %	1.4 %
Middle School	5.1 %	5.4 %	2.9 %
Secondary school	1.3 %	0 %	0 %
Vocational School	23.1 %	6.7 %	12.5 %
University degree	3.8 %	5.3 %	6.9 %
Graduate Degree	0 %	1.3 %	0 %
Total	100 %	100 %	100 %

³ Literate means that the interview attended the adult learning classes (basic reading and writing skills)

Men in Sohag – Distribution according to level of education

Educational status	Seflak	Nida	KomBadar
Illiterate	4.05 %	10.34 %	6.67 %
Literate	9.46 %	4.6 %	17.78 %
Elementary School	2.7 %	8.05 %	22.2 %
Middle School	8.11 %	5.75 %	8.89 %
Secondary school	5.41 %	11.49 %	4.47 %
Vocational School	35.14 %	36.78 %	13.33 %
University degree	33.78 %	21.84 %	24.44 %
Graduate degree	1.35 %	1.15 %	2.22 %
Total	100 %	100 %	100 %

Women in Sohag – Distribution according to level of education

Educational status	Seflak	Nida	KomBadar
Illiterate	44.59 %	36.49 %	49.09 %
Literate	0 %	9.46 %	5.45 %
Elementary School	12.16 %	1.35 %	16.36 %
Middle School	6.76 %	2.7 %	14.55 %
Secondary school	1.35 %	2.7 %	5.45 %
Vocational School	32.44 %	35.14 %	3.65 %
University degree	2.7 %	9.46 %	5.45 %
Graduate degree	0 %	2.7 %	0 %
Total	100 %	100 %	100 %

Men in Assiut – Distribution according to marital Status (%)

Marital status	Nekhela	Dewena	BaniShokeir
Married	62.12 %	85.33 %	93.55 %
Devorced	30.30 %	10.67 %	6.45 %
Widowed	3.03 %	0 %	0 %
Single	4.55 %	4 %	0 %
Total	100 %	100 %	100 %

Women in Assiut – Distribution according to marital status (%)

Marital status	Nekhela	Dewena	BaniShokeir
Married	70.51 %	72.6 %	65.28 %
Devorced	5.13 %	1.37 %	2.78 %
Widowed	12.82 %	19.18 %	23.61 %
Single	8.97 %	6.85 %	8.33 %
Had family Burdens	2.56 %	0 %	0 %
Total	100 %	100 %	100 %

Men in Sohag – Distribution according to marital Status (%)

Marital status	Seflak	Nida	KomBadar
Married	75 %	65 %	89 %
Devorced	22 %	33 %	9 %
Widowed	1 %	2 %	0 %
Single	1 %	0 %	2 %
Total	100 %	100 %	100 %

Women in Sohag – Distribution according to marital Status (%)

Marital status	Seflak	Nida	KomBadar
Married	68 %	68 %	72 %
Devorced	4 %	4 %	6 %
Widowed	21 %	15 %	11 %
Single	5 %	10 %	11 %
Had family Burdens	1 %	3 %	0 %

Men in Assiut – Distribution according to Occupation (%)

Employment Status	Nekhela	Dewena	BaniShokeir
Employed	72.73 %	76.32 %	84.62 %
Unemployed	12.12 %	10.53 %	6.15 %
Searching for a Job	10.61 %	5.26 %	1.54 %
Retired	4.55 %	7.89 %	7.69 %
Total	100 %	100 %	100 %

Women in Assiut – Distribution according to Occupation (%)

Employment Status	Nekhela	Dewena	BaniShokeir
Employed	18.18 %	6.67 %	17.81 %
Unemployed (Housewife)	71.43 %	92 %	78.08 %
Searching for a Job	9.09 %	1.33 %	4.11 %
Retired	1.3 %	0 %	0 %
Total	100 %	100 %	100 %

Men in Sohag – distribution according to Occupation (%)

Employment Status	Seflak	Nida	KomBadar
Employed	63.2 %	63.2 %	82.2 %
Unemployed	18.4 %	18.4 %	6.7 %
Searching for a Job	9.2 %	11.5 %	2.2 %
Retired	9.2 %	6.9 %	8.9 %
Total	100 %	100 %	100 %

Women in Sohag – Distribution according to Occupation

Employment Status	Seflak	Nida	KomBadar
Employed	26.7 %	16.7 %	7.4 %
Unemployed (Housewife)	70.7 %	72.2 %	88.9 %
Searching for a Job	1.3 %	11.1 %	3.7 %
Retired	1.3 %	0 %	0 %
Total	100 %	100 %	100 %

Men in Assiut – Distribution according to sources of Income (%)

Income source	Nekhela	Dewena	BaniShokeir
Agriculture (a family land or personal land)	47.62 %	43.08 %	40.85 %
Agriculture rented land	1.59 %	7.69 %	7.04 %
Retired	7.94 %	4.62 %	2.82 %
other	42.86 %	44.62 %	49.3 %
Total	100 %	100 %	100 %

Women in Assiut – Distribution according to sources of Income (%)

Income source	Nekhela	Dewena	BaniShokeir
Agriculture (a family land or personal land)	30 %	19.23 %	2.74 %
Agriculture rented land	34.29 %	5.13 %	5.48 %
Deceased's pension	15.71 %	16.67 %	24.66 %
Retired pension	4.29 %	1.28 %	2.74 %
Other	15.71 %	57.69 %	64.38 %
no income source	0 %	0 %	0 %
Total	100 %	100 %	100 %

Men in Sohag – Distribution according to sources of Income

Income source	Seflak	Nida	KomBadar
Agriculture (a family land or personal land)	23.2 %	50 %	54.2 %
Agriculture rented land	4.3 %	6.8 %	2.1 %
Retired	10.1 %	8.1 %	6.3 %
other	62.3 %	35.1 %	37.5 %
Total	100 %	100 %	100 %

Women in Sohag – Distribution according to sources of Income

Income source	Seflak	Nida	KomBadar
Agriculture (a family land or personal land)	35.1 %	21.4 %	12.2 %
Agriculture rented land	9.5 %	8.6 %	10.2 %
Deceased's pension	17.6 %	14.3 %	10.2 %
Retired pension	16.2 %	10 %	0 %
Other	21.6 %	45.7 %	30.6 %
No income source	0 %	0 %	36.7 %
Total	100 %	100 %	100 %

Woman in Assiut –Distribution according to husbands' profession (%)			
Husband profession	Nekhela	Dewena	BaniShokeir
Unemployed	11.43 %	13.89 %	11.76 %
Daily paid worker	58.57 %	37.5 %	54.41 %
Monthly paid employee	4.29 %	13.89 %	4.41 %
Retired	8.57 %	2.78 %	8.82 %
N/A	17.14 %	31.94 %	20.59 %
Total	100 %	100 %	100 %

Women in Sohag – Distribution according to husbands' professions			
Husband profession	Seflak	Nida	KomBadar
Unemployed	8.6 %	0 %	8.3 %
daily paid worker	35.7 %	48.6 %	29.2 %
Monthly paid employee	32.9 %	0 %	16.7 %
retired	1.4 %	5.4 %	12.5 %
N/A	21.4 %	45.9 %	33.3 %
Total	100 %	100 %	100 %

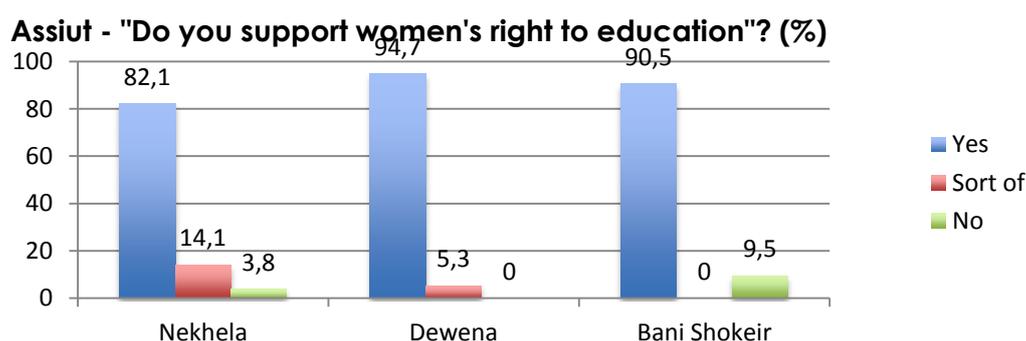
3.0 KAP on Women's General Rights and Rights towards land inheritance and other-than-land inheritance

The following data have been obtained through processing and elaborating quantitative questionnaires distributed to selected sample of the women population from the villages of Nekhela, Dewena and BaniSokheir (Assiut Governorate) and from Siflak, KomBadr, and Nida (Sohag Governorate). Questions raised refer to women awareness, attitudes and practices toward education, land inheritance, non-land inheritance (properties and finances, such as house, money and gold), as well as access to work.

3.1. Education

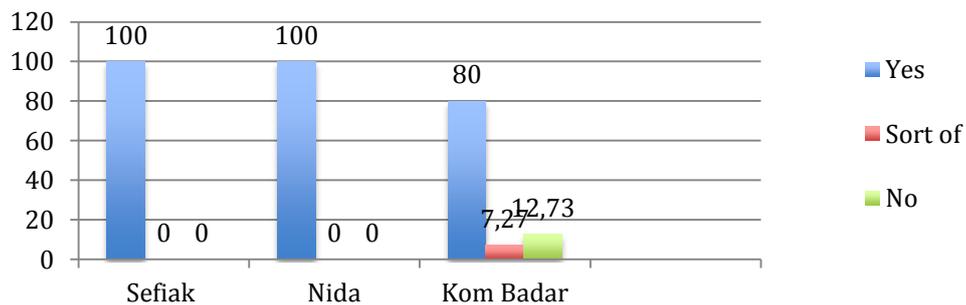
Women's right to education has been first assessed, asking the interviewees if they supported it. In Assiut Governorate, data collected show that women are well aware of their rights to education and that they acknowledge the importance of it. As shown in the chart below, 88.8% of interviewees declare to support women's right to be educated, while just a small 4.4% disclaim such right. About 7% from the sample showed that they somehow acknowledge their rights but with some restrictions imposed by community.

In Nekhela the lowest percentage for acknowledging the rights was obtained, 82.1% where in Dewena the highest percentage for acknowledgement was obtained by 94.7%. The uncertain, sort of, percentage was highest at Nekhela with 14.1% and lowest at Bani Shokeir 0%.



In Sohag Governorate, an overwhelming majority of women (94.5%) in the area give relevance to the basic rights of women, especially to education which is regarded as the trigger to improve women's condition in the society. Only a 3.4% of them did not find it important. Both Sefiak and Nida obtained a 100% acknowledgement for right to education where Kom Badr got only 80% acknowledgment for the right and 12.73% who totally deny it. The increased support to women's education in Sohag governorate than in Assuit governorate, as evidenced from the survey, was merely due to the characteristics of the surveying sample as 62% and 42% respectively were illiterate.

Sohag - "Do you support women's right to education tion?" (%)



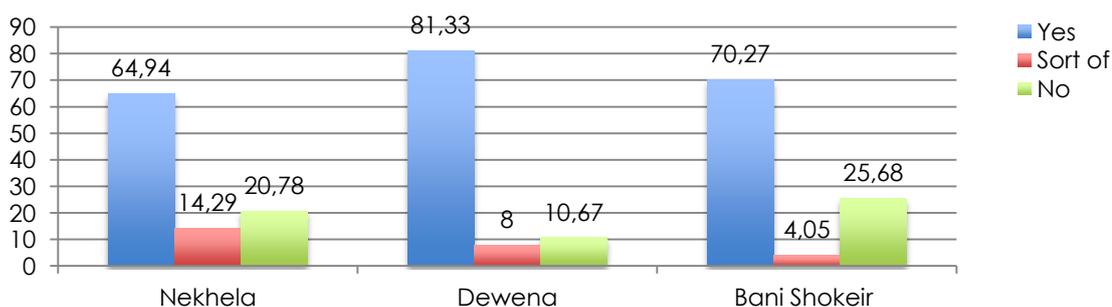
3.2 Access to employment

As per the women's possibility to access to the labor market, and the existence of barriers or obstacles to obtain an employment, Assiut Governorate has scored a striking value of 72.12% admit to face difficulties when seeking employment; only a small 19.02% declared the contrary. The highest percentage for confirming that they faced barriers when they were searching for a job was in Dewena 81.33% followed by Bani Shokeir 70.27% and Nekhela 64.94% however the highest value for claiming that they didn't face difficulties was at Banishokeir 25.68%, followed by 20.78% for Nekhela and 10.67% for Dewena.

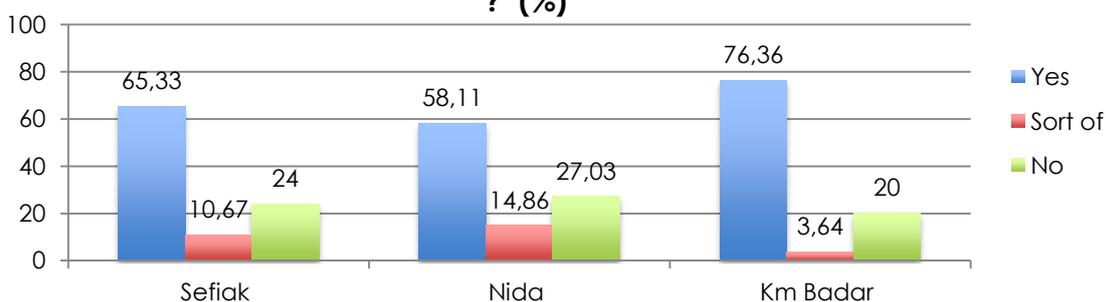
In both governorates, women's access to employment is a major issue. This result is backed by the high current unemployment rate of women of the two samples of Assiut and Sohag governorates which reaches 80% and 76% respectively. It is also triangulated by the fact that most women who have access to financial inheritance have no competency to manage them. Financial and most probably entrepreneurship training to women might be needed to increase access and control of employment opportunities other than land inheritance respectively.

In Sohag Governorate, similar results among interviewees confirm this trend: a 65.6% of them asserted the existence of obstacles when requesting to be employed, while only a 24% declared that they didn't have difficulties at all. In Kom Badr a 76.36% confirmed facing barriers when they seek jobs followed by 65.33% in Sefiak and 58.11% in Nida. This in general shows the high value for women who have faced barriers while seeking jobs in comparison to the percentage of claiming there were no barriers with 27.03% in Nida, 24% in Sefiak and 20% for Kom Badr.

Assiut- "Have you faced barriers and difficulties when seeking for a job ?" (%)



Sohag "Have you faced barriers and difficulties when seeking for a job ?" (%)



3.3 Land rights

Interviewees have been then asked if they could access easily to the land inherited, such as selling it for example.

In Assiut Governorate, a 27% of interviewees consider that they could easily manage the their own inherited lands including cultivating it or selling it, while a 55 % found that they could not at all, due to the various societal traditions, especially in case the land is part of a family owned plot in rural areas. Bani Shokeir got the highest percentage of confirming that women don't have access to their land with 64.18%, similar percentages were also obtained in Dewena 57.33% and Nekhela 44.16% although they were relatively less by small amount but it shows that the town with the highest denial rate for education got also the highest rate for denying women the right to access their inherited land.

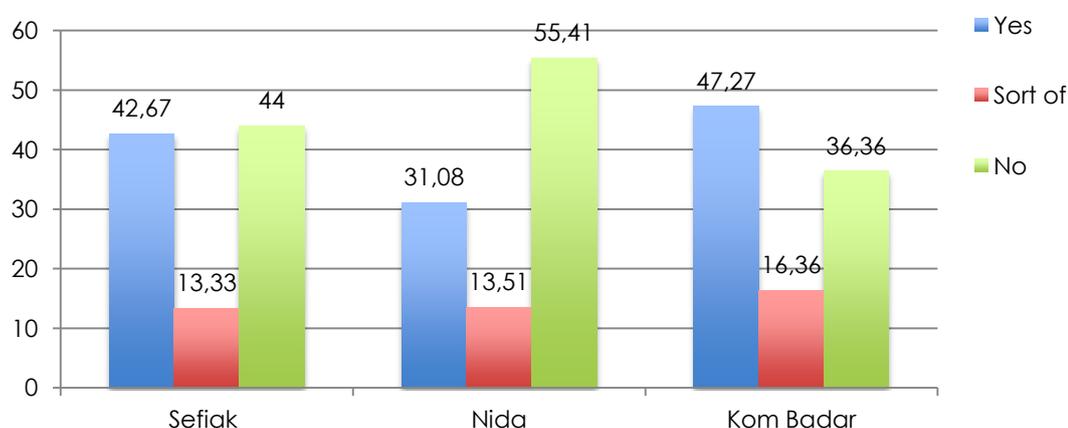
In Sohag Governorate, a 39.7% thinks that they could easily manage their land including cultivating or selling, while a 46% found that they could not at all, again due to the various societal traditions especially in case the land is part of a family owned plot in rural areas. Kom Badr and Siflak had both similar values of 47.27% and 44% where Nida scored the highest denial for accessing the inheritance with 55.41%.

THE NON-PROPORTIONAL RELATIONSHIP BETWEEN WOMEN'S GENERAL RIGHTS AND INHERITANCE RIGHTS

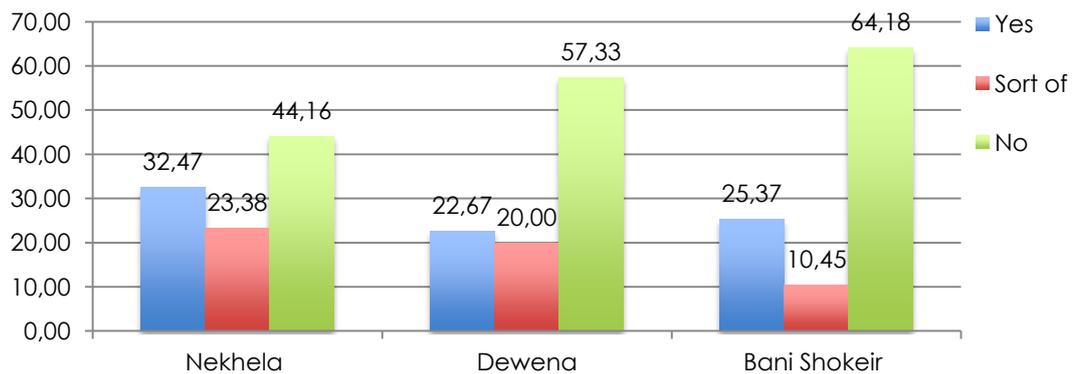
Based on the quantitative data it is evidenced that villages that score a high awareness rate on women's right to education may not necessarily have the same support and capacity to access and / or claim access to their inherited land. For instance women in Nida of Sohag scored the highest support to education but ranked the lowest in supporting and/ or willingness to claim access to their inherited land. Same applies to Dewena village of Assuit. Accordingly there is no proportional relation between awareness degree of women general rights visa-vie the awareness and capacity to obtain land inheritance rights.

Supported by the qualitative data collected from the FGD conducted with community leaders, it is evident that that societal customs are the governing factors towards women's awareness and practice towards their inheritance rights

Sohag - "Can you access and manage easily inherited land-women perspective ?" (%)



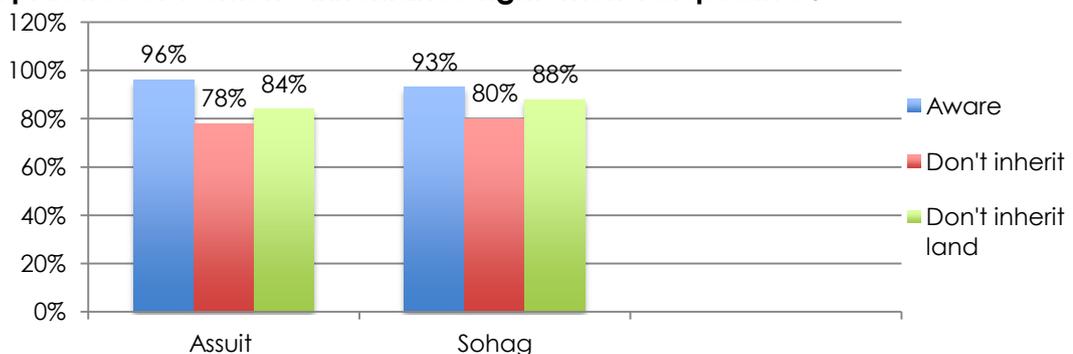
Assiut - "Can you access and manage easily inherited land-Women perspective"? (%)



Men's and Women's legal and even religious awareness of inheritance is clear among the surveyed sample. The same has been assured by religious leaders when interviewed. Sheikh Mohamed Khairi from Nida village in Sohag stated the following "Men are aware of the women rights to inherit. However, women are denied such right under the pretence of protecting their money from being overtaken by their husbands and to being end-up with another family in case of land". Religious leaders mentioned that depriving women from their inheritance is criminalized by God. They added that Islam states that men are financially responsible for their families, while women have no financial obligations no matter how wealthy they are unless they choose to do so. They added that women have their own financial identity. It is apparent that the general notion is NOT to inherit women land but to inherit them non-land such as cash from the perspective of men. The majority agrees to give Men must be the main target for the WIN project awareness and advocacy activities.

The sample showed that **men** acknowledge the legal right of women to inherit. In Assiut 96% has confirmed the knowledge of women's legal rights to inherit, however a small value of 3.39% denied the existence of it. In Sohag the confirmation percentage of awareness of the legal right went down to 93% and the denial sample reached 7 %. About the notion of not giving women their inheritance in Assiut 78% stated that women are not inherited in general and 84% confirmed the notion that women are not inherited land. Sohag scored less as 80% and 88% stated that women are not inherited in general and not inherited in land respectively.

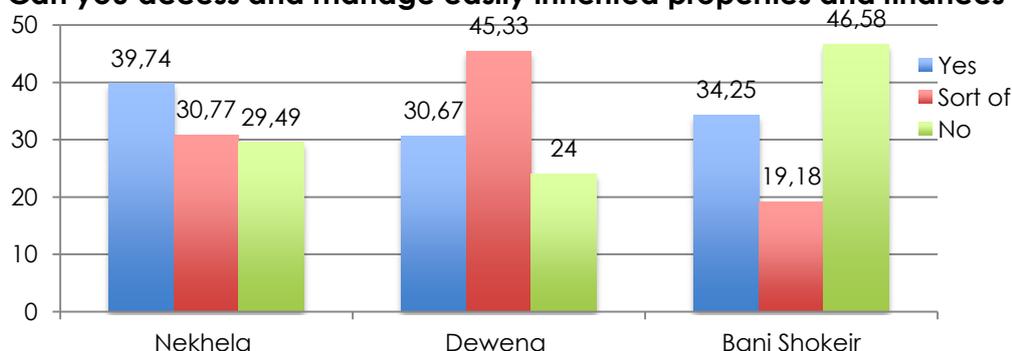
" Do you aknowldg the legal right of women to inherit? What is the notion of actual practice of women's inheritance right" Men-Perspective %?



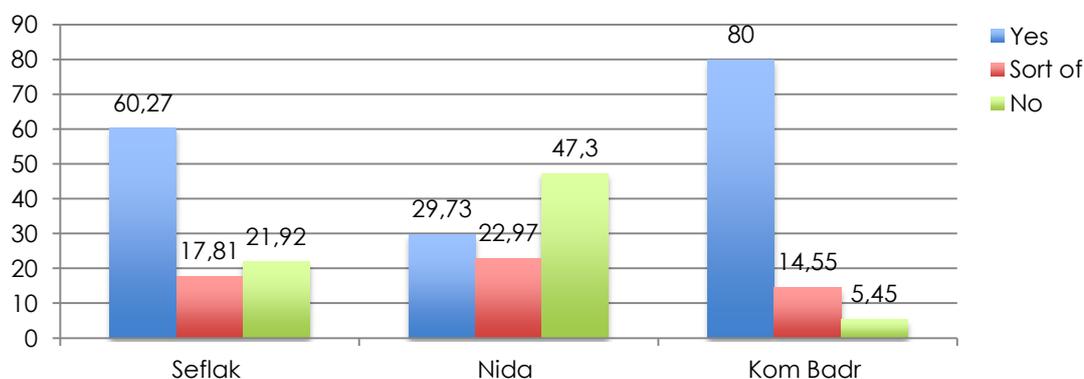
3.4 Other than land inheritance rights

Same question have been raised as regard to the access and the management of non-land inheritance, such as houses, gold, money etc. In Assiut Governorate, a 34.95% claimed that they can access and manage their inheritance, while a close value of 33.18% consider that they can access it but they can't manage it (sort of answer). Bani Shokeir obtained the highest percentage in confirming that women can't access and manage their inheritance with 46.58% compared with Nekhela 29.49% and Dewena 24%, however the percentage of access but can't manage it (sort of) answer scored a relatively high percentage in the three places. In Sohag Governorate, a consistent percentage of women (54.4 %) believe in their right to their property including money and real estate; 18% asserted some sort of access and management capability while 26.7% expressed total inability to access and manage their financial and non-land resources. Nida got the lowest percentage for the ability to access land with 29.73% where Siflak got 60.27% and Kom Badr 80%.

Assiut - "Can you access and manage easily inherited properties and finances ?"



Sohag - "Can you access and manage easily inherited properties and finances ?" (%)



It is apparent that access to other than land inheritance is higher than access to inherited land almost to double the figure. Attitudes and practices towards such issue are much better and acceptable socially. When it is related to land, women aren't allowed to register land under their names, according to community traditions, and only males in the family who are allowed to register land in their names. Both results and justifications have been confirmed by through the FGDs of community leaders and CDAs representatives. However, the un-ability of women to manage monetary inheritance is striking. Interviewed women stated that they are not accustomed to have separate financial accounts and own financial identity. Special emphasis to training on basic financial management and the use of monetary assets is advisable

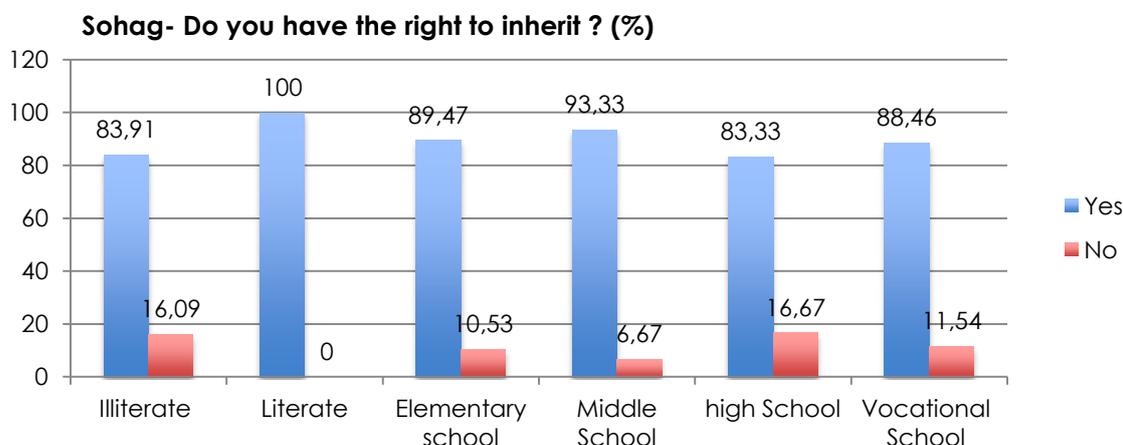
4.0 Women's access to inheritance rights and its relation with Women Educational and Economic Status

From data collected, it is evident that there is a strong link between women's social status (level of education and occupation) and the acknowledgement and intention to claim their rights of inheritance. The graphs below, referring to both Assiut and Sohag, cluster the percentage of women acknowledging and willing to claim their right to inherit both land, finances and properties, to their level of education and occupational status, as well as occupational status of the husband.

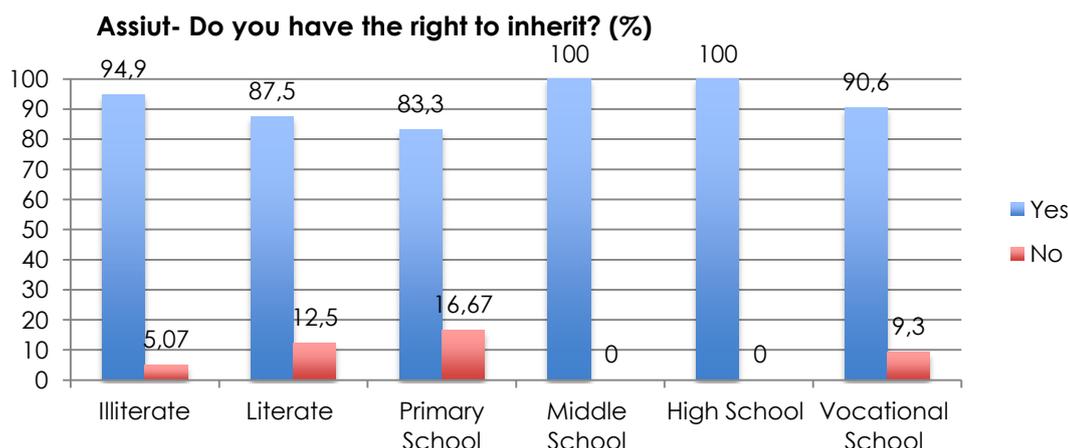
Women Awareness, Attitudes and Practices towards their inheritance rights are not proportionally connected with the level of education. This indicates that inheritance issues is more linked to social norms on one hand while as the education curriculum doesn't cover such an issue on the other. Both educated and non-educated women refrain to claim their right to inheritance as described in section 3.3 and 3.4. However, education level might affect the mechanism by which women may claim for their rights.

4.1 KAP analysis related to Level of Education

As per level of education, In Sohag Governorate, the overall awareness level to the right of inheritance is high enough reaching 88.12 % across all levels of education, i.e. from illiterate women to highly educated ones. However, awareness rate (100%) of literate women, i.e. the ones who only completed the adult education basic certification, is higher than the ones who have advanced education levels.



In Assiut, 93.3% of the sample has acknowledged their right to inheritance, while just a 6.7% has denied it across all levels of educations. Women with high school and middle school education, showed a 100% rate of approval of their right to inheritance. The illiterate women showed that they acknowledge their right with a 94.93%, while a 5.07% denied that right, followed by university degree holders with 91.67% acknowledgement rate and 8.33% denial rate. The biggest contribution to the denial of the inheritance right came from women with elementary education background with a 16.67% who did not see that they have right to inheritance.

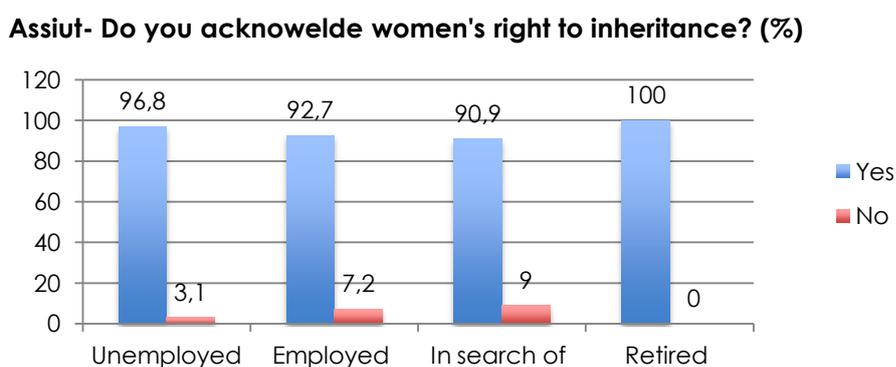


Women's Capacity and Power to Claim their Inheritance rights – Men and Women Perspectives

Almost 60% of the men sample in Assiut and Sohag think that women do have the capacity and power to demand their rights. About 35% of the sample in both governorates thinks that women have religious ignorance of their rights whereas about 20% think women don't claim their rights as of the fear that their husbands will take them over while 15% of the sample reasoned it to societal norms. The same results has been obtained from the FGDs with community and religious leaders who stated that women don't ask for their inheritance as of non-trusting their husbands as they believe that their brothers will be the ones who will then support them against future problems with their husbands. Women in the FGDs stated that they will not ask for their inheritance for the fear to be abandoned by their brothers and that they are shy to ask for their inheritance. Women shares men the same opinion of their ignorance of religious clauses related to inheritance rights, non-trust of their husbands and the societal norms of being stigmatized should they ask for their inheritance. Most of the women (60%) and men (80%) would accept settlement and would solve the issue internally without external interference. In-depth interviews with community leaders and FGDs with Champions also stated that mediated settlement internally would be the preferred way to settle inheritance issues

4.2 KAP analysis related to Women Occupation and Economic Status

In Assiut, unemployed women (96.8%) and those retired (100%) have scored high awareness and positive attitude towards their rights to inheritance whereas those employed and who are searching for work have less acknowledgement to such right.



Data from Sohag Governorate confirms the same conclusions obtained from Assuit. Both reiterated women and unemployed scored highly in terms of their assertiveness and awareness of their rights and this is merely due to the economic need. On the other hand employed women and those who are searching for an income security have less awareness, interest and assertiveness of their rights to inheritance and this merely to their feeling of somehow income security. This underlines the importance of the economic factor and its role in pushing women to claim their right to inheritance.

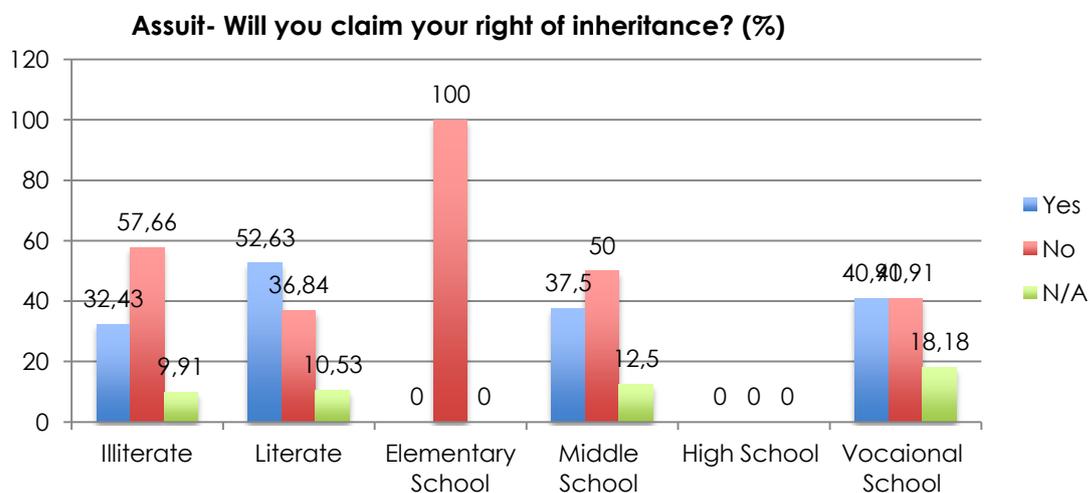
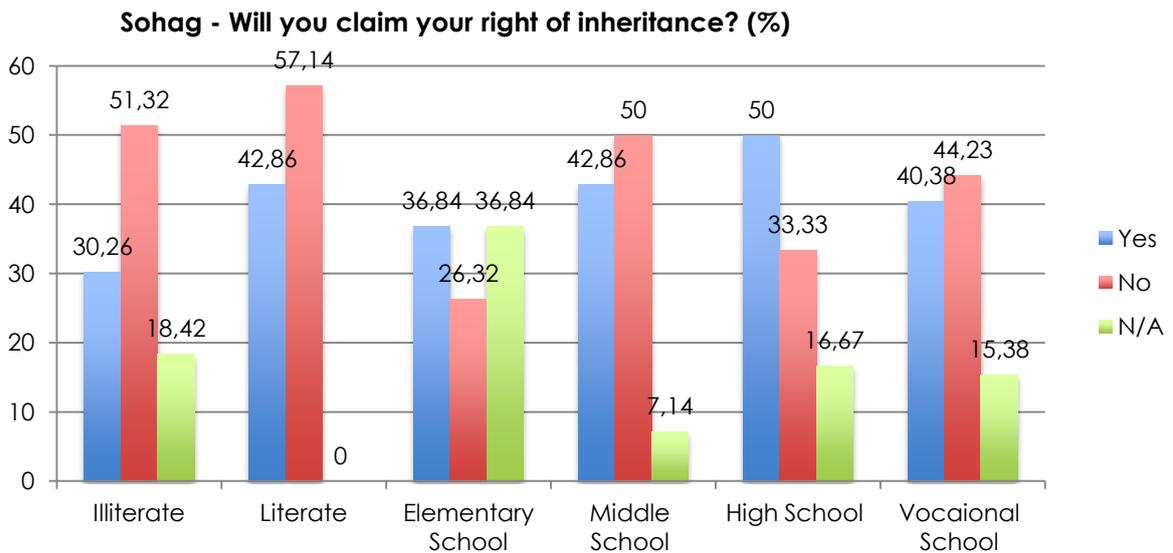
Economic status affects women's awareness and attitudes towards inheritance right. The more poor the women is, indicates in no source of income as the case of the unemployed or retired, the more they acknowledge their rights. The better the economic status of women the less they demand of such a right. It also indicate that the women who are elder in age, indicated by being retired, have more power to articulate their rights and acknowledge them

Sohag - Do you acknowledge women's right to inheritance? (%)



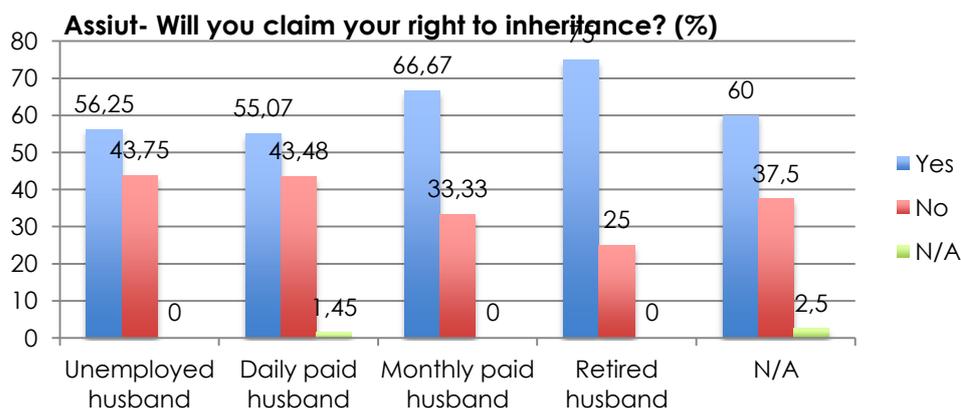
Answers to the question “will you claim your inheritance right” in Assiut showed a great difference from the results related to the actual acknowledgement of the same right. Women generally do acknowledge their rights but are not intentioned to claim it due to the unsecure family bonds with their husbands and/or to the fear to be segregated by the society in case of claiming their rights. This is clearly demonstrated in the herebelow graphs representing the percentage of women who will not practice to actually ask for her inheritance in relation with education levels. Though, they acknowledged awareness of the right, the majority of women will not actually ask for such rights as 100% of women who have completed their elementary school and 57% illiterate women will not demand for their rights. The average percentage of women that will demand is actually 36.51 % across all levels of education. In Sohag governorate the rate of demand, i.e. exercising the practice to get inheritance rights has scored a little bit more to reach 50% across all levels of education.

The majority of women in Assiut and Sohag 63.5 % and 50% respectively will not actually practice and claim their inheritance rights though of the much higher rates of awareness. This is contributed to two main issues 1) the feeling of being unsecured with their marriage life as they are subject to divorce or abandonment by their husbands 2) the fear of losing their connections with their families 3) the fear of being badly reputed within the community should they claim and fight for their inheritance. The other conclusion is that the more women are educated the more determination and option they have to claim for their rights to inheritance.

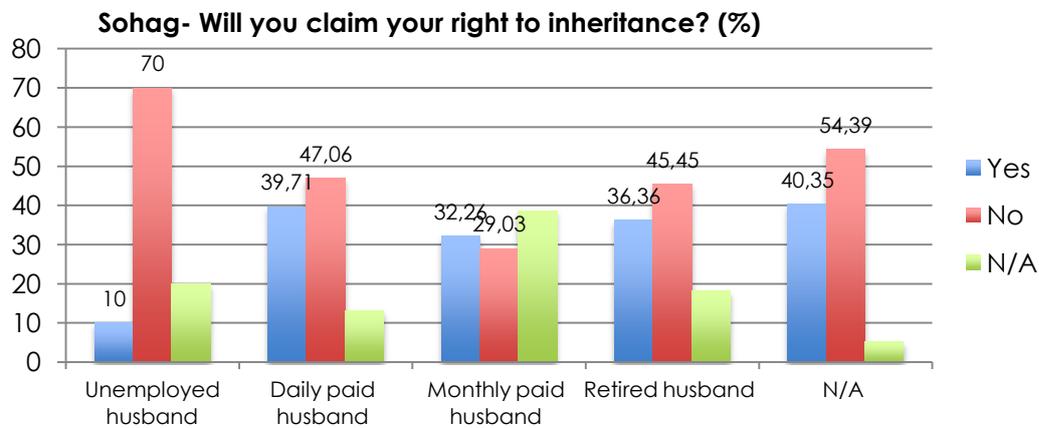


4.3 KAP analysis of women related to Husbands' occupation

In Assiut, the largest contribution of women who will demand their right come from wives of retired husbands (75%), while the least was from wives of daily paid husbands (55.07%) followed by wives with unemployed husbands (56.25%). Notably women with husbands who are monthly paid, i.e. with secured income, scored 66.67% of intention to claim for their inheritance.



In Sohag, women with daily paid husbands and retired ones were among the highest who will claim their inheritance rights while the ones of the unemployed husbands scored the highest of who will not claim for their rights.



Women with husbands who are unemployed and with no access to secured incomes are more vulnerable and weaker to ask for their rights whereas those with husbands of secured income have more courage to claim for their inheritance rights. There is a proportional relationship between the increased capacity and power to claim for inheritance associated with Age of the women and the Work of the Husband. The elder the women and the better employment conditions of the husband the more courage and capacity women have to claim and practice their inheritance rights

Interviewed religious leaders, community leaders representing NGOs, lawyers, etc. have all asserted the fact that both women and men in general are aware of their rights and responsibilities but with very little to practice such rights and responsibilities. They attributed such gap between awareness and practice due to current societal norms, customs and traditions. They added that usually brother take advantage of the need of their sisters of not to lose family relations and thus ignore the religious-based distribution of inheritance and that women do prefer keeping strong relations with their families than asking for inheritance rights for two main reasons 1) not to be disgraced by her community 2) for the fear of being abandoned or divorced by her husband.

5.0 KAP of Partner NGOs

Interviewed representatives of partner NGO and intermediate organizations demonstrated the right awareness, knowledge and practices towards women rights. None of the IOs has yet an experience in issues related to women rights inheritance.

It has been mentioned that neither legal counselling centres within the NGOs nor community leaders / community committees have legitimate, i.e. influential, or legal power to enforce mediated solutions. Citizens regard the inheritance issues as an extreme sensitive issue and should not be disclosed to strangers to interfere. Community leader stated that rarely elderly from the community mediate to solve an inheritance issue as it is considered a family very internal and sensitive issue. Even in such rare cases, the elderly mediator usually favours the solution to male for the fear of violence threatened by male members of the family. Women can otherwise choose to resort to official Courts to gain their inheritance rights. The latest option was neither preferred by surveyed women and men.

Interviewed CDAs and IOs representatives advise that the best way for spreading awareness messages to improve KAP towards women access to inheritance rights might be more effective when it is part of another project that target economic empowerment of women for instance. i.e. incubated under other on-going projects. In this case less resistance might be faced from the community. As for the applicable channels for spreading the message, media publications and posters are the best ways to attract audience.

IOs think that religious leaders play a major role to be the most suitable advocates. There are also social issues to be taken in consideration: women feel embarrassed and afraid to claim their right to inheritance, even if they are fully aware of it, and consider it a potential source of problems with family segregation within the community. A question remains of how IOs can become legitimate representatives to advocate for women rights? Especially that Improve organizational viability, effectiveness and impact might be one of the solutions to gain popular legitimacy.

CDAs and NGOs don't have the necessary skills and capacity to act as a trusted preferred legal center to solve issues related to women inheritance. IOs expressed their need for training in Mediation, Conflict Resolution, Conducting Public Hearings and Awareness Campaign

In general, the majority of women would not resort to NGOs or mediators to interfere to solve inheritance issues. They would first resort to an elderly from the same family. They don't prefer to dramatically escalate the issue with their families. The absence of credit-worthiness, impartial, legal and legitimate power of the IOs' legal centers may render its services ineffective thus not favoured by women to resort to. Though of its long term nature, the gradual reform of family and gender-sensitive less time official court system procedures is also advised. Such reform may include the addition of clause that criminalizes not only the depriving rights but also not allowing free access to inheritance.

6.0 Champions, community leaders and religious leaders Perspectives towards Women Rights to Inheritance

When investigating knowledge, attitudes and practices of women's right of inheritance from the perspective of community leaders, religious leaders and activists working in the field, they all asserted that community members in general acknowledge the right of women to inheritance but such right is not fully practiced by both women and men. The issue extremely exacerbates when it comes to inheritance right of land, houses or any type of real estate property. Community's members regard real estate, including land, as a basic family belonging that shouldn't be transferred to another family through the inheritance of women.

It has been repeatedly stated that inheritance issues are sensitive ones. It is considered a family's internal affair. None of the community leaders / members is willing to be proactive to solving or interfering in such issue. They are merely reactive and only act if they are asked to do so. Religious leaders are the most well placed advocates.

Most of community leaders and partners attribute the cause of women's lack of access to their right of inheritance to the societal constraints, customs and the un-enabling environment such as access to trustworthy impartial and expert legal advice accompanied with understanding of the social context.

In many cases, rules of inheritance are more related to consolidated habits and traditions than religion. However, in order to overcome such habits an emphasis and awareness of religious clauses might be the solution. This would require religious leaders to put efforts in place and work within the society to raise awareness on the aspects of inheritance. Religious leaders offered their help through religious worship places and committees for arbitration but still they do not have the right to execute their decision.

Sometimes brothers replace the inheritance with gifts during celebrations and other special occasions without giving a real compensation for women. Reported cases to the court might not be successful, as the brothers will get back the land through moving the community against the sisters. A confirmed case of getting back the land after the police handed it to the sister using the community power was stated.

Knowledge, Attitudes and Practices Assessment of Community Leaders, Champions, religious leader and representatives of IOs

Indicators	Community leader	Champions	Religious leaders	NGOs
Are they fully Aware of women rights to inherit	Yes ⁴	No ⁵	Yes	Yes
Are they in favour for women to accept RADWA in lieu of their full inheritance	No	Yes	No	No
Do they prefer women's acceptance of less than her right	Yes	Yes	No	No
Do they favour the resort to community-based mediation / legal centers	No	No	No	Yes
Are they proactive to interfere in inheritance issues	No	No	No	No
Do they think that women's waiver to inheritance is due to fear and concern of losing family relations	Yes	Yes	Yes	Yes
Do they have a popular or a legitimate power / influence	No	No	Yes	No
Do they agree that women's denial of inheritance issue is more of social issue than being a religious –based one	Yes	Yes	Yes	Yes
Do they agree that social norms surpass religious statements or law	Yes	Yes	Yes	Yes
Do they think that there is a need for both men and women to learn more about legal and religious rules related to women inheritance	Yes	Yes	Yes	Yes
Do they agree that land is not inherited as it is not acceptable to register the land in the name of another family.	Yes	Yes	Yes	Yes

The above tables indicates several alarming areas such as

- Champions do lack the legal and religious awareness on women rights to inheritance to properly advocate for the issue. The majority of the interviewed preferred the settlement and acceptance of Al Radwa⁶ rather than supporting women's rights to full inheritance. They need induction sessions and / or be backed with additional ones selected from role models or who have previously granted full inheritance to their sisters for instance.

⁴ Yes means that the majority of interviewees agree and in favour of the listed indicator / provision

⁵ Champions do need training and awareness on how to be the right advocate for women's access to full rights of inheritance

⁶ Is the amount of money that a brother may grant his sister once or occasionally to compensate her on forfeiting her inheritance rights

- Majority of the community members, champions and religious leaders decline the resort to courts and / or to mediators to solve inheritance issues. They preferred comprisable solutions and even the acceptance of RADWA
- Communities are not yet ready to experiment and accept legal centers and mediation committees. Such ideas and institutes will face resistance especially from men and the whole community in large.
- Community members are not proactive or positive agents toward the realization of women inheritance rights. They need induction and awareness sessions that are practical, context-sensitive solutions / roadmap toward full equity and justice

From the FGDs, it is evident that local agents including community leaders, champions and religious leaders need to receive training and awareness necessary for the application of equity and justice towards women's inheritance rights. Such knowledge and awareness cover religious clauses, legal clauses, awareness on how to demand and access full rights of inheritance and the impact of such inheritance on the socio-economic situation of the women, her sons and daughters and on the whole macro relationship that is based on fairness and equal opportunity, less of hatred, as more than 40% indicated such a feeling when deprived her inheritance rights, and the feeling of being manipulated

Awareness campaigns for agents of changes and targeted beneficiaries are the most preferred solutions as found from both the quantitative and qualitative surveys. However such awareness programs must demonstrate the impact of inheritance on the improved livelihood on the whole family and community. When women have more control over land and other inheritances, directly move part of her revenues and income to the improved education, health and nutrition of her children. 60% and 30% of men reported the feeling of justices and equity women would have as well as the increase capacity to spend on her children welfare.

7.0 Challenges and Opportunities

Consolidated habits and traditions have produced an average dominating men (father, brother, husband) that does not give women a full access to their rights; as said, even if women are fully aware of their rights and how to practise them, the fear of social embarrassment and segregation, prevent them from claiming their rights.

This scenario makes it hard for any partner and local NGO to work closely with the society and spread awareness on women's rights. Besides, in such small communities the access to resources is very limited especially the financial ones, so the NGOs most of the time cannot support women the way they should.

Legal support needs training in working in arbitrary session and working with small communities so they can support women better.

Many NGOs and partners are planning to implement projects, most of which entailing a direct women involvement, to increase awareness on women rights and help them to be represented in more in decision making committees. The project may capitalize on these projects and forge somehow of cooperation and linkages to spread right-based messages of inheritance through them.

Inheritance issues are private and sensitive issues. There is a great need to carefully select the right advocates and community mediation members. In the current situation, it will be very hard to select those trusted persons and / or put in place strict selection criteria, for successful work of such agent of changes. Training on ethics, impartiality and confidentiality might be recommended.

The volunteer lawyers as well are working their best to provide the legal assistance to women claiming for their right of inheritance. But despite such positive efforts from partners, a thorough and targeted capacity building training should be applied. The table below summaries the available resources and the trainings needed.

Resources	What will be provided	Training and assistance needed
Human Resources: Lawyers	<ul style="list-style-type: none"> - Human Resources that are trained to provide legal support - Networking with NGOs they are working with 	<ul style="list-style-type: none"> - Communication Skills - Establish credit-worthiness legal centers to support women and provide consultancy
Human Resources and Networking: Community Leaders/ Religious Leaders	<ul style="list-style-type: none"> - The worship places as a place to start the campaigns (Mosque and church) - Partner NGOs associated with Religious places - The Religious leaders are trusted by the community and considered a resource themselves 	<ul style="list-style-type: none"> - Communication Skills and Negotiation Skills - Awareness Program - Problem solving
Human Resources: Activists and Leaders for change	<ul style="list-style-type: none"> - Human Resources - Networking and approaches for community 	<ul style="list-style-type: none"> - Community awareness Program - Religious and Legal training & awareness program - How to refer to a role model and highlight success stories - Practical trainings, not theoretical ones
Human Resources, Networking and Place: Partner NGOs	<ul style="list-style-type: none"> - The national Council of women - Lawyers, Psychologists and Social Specialists - Volunteering Lawyers - Human Resources for Program execution 	<ul style="list-style-type: none"> - Mediation Skills - Advocacy for Policy formulation - Legal Process - A place to establish a legal Center for Women - Communication and Negotiation skills - Focus groups and PR trainings - Financial Support for women

8.0 Awareness messages

Taking advantage of the political transitional Egypt is passing through, the political parties should integrate female unit and ensure that women have access to their rights through it. The concept of social justice that political parties are currently spreading should include women and include a targeted national campaign to empower women to acquire their rights. Public figures, activists and religious figures could easily highlight the problem and spread the awareness on women Rights.

The campaign we are suggesting is "حقها"Her Right" or "من حقي أن ارث" "It Is My Right to Inherit" focusing on women's Rights in general and with special attention to the right to inheritance. Another name would be "Don't be ashamed from Asking about Your Inheritance Rights... Towards full equity-based citizenship"

Besides, a local community committee should be formed composed of representatives of different organizations, public figures, female activists groups and local community council. This committee should have a strong female representation and it should have easily access to local media. Its main responsibility should be the formulation and implementation of the specific awareness campaigns targeting women's Rights and in particular women's right to inheritance.

While planning such campaigns, a great attention should be paid in identifying and selecting the targeted audiences. The message should in fact address the community as a whole, not just women or men separately; children and minors as well should be included since they represent future stakeholders.

The message to spread should highlight that woman in Egypt represent half of the society and that marginalizing and segregating them and depriving them from their rights will not help the development of the Country. The whole national development process is heavily depending on women and their involvement in it. The key for their participation is their empowerment and the key for their empowerment is the full and free practice of their public rights, especially the right to inheritance. Targeted audience proposed areas follows.

Youth	Mothers and Fathers	Men & Women
<ul style="list-style-type: none">•The young generation might be less affected by strong traditions and social mis-conceptions as those of the elder cohorts.	<ul style="list-style-type: none">•Current practices conducted by mothers (parents) do favor male over female. Parents should be aware of the severe social impacts and of religious clauses preventing such unfair treatment	<ul style="list-style-type: none">• Men should cover the gap between what they preach of (awareness) and what they are actually practicing•Marriage relationships must be enhanced to create an atmosphere of trust•Women should have their own financial identity as per religious clauses

Community-based messages



9.0 Conclusion and Recommendations

Data collected from both qualitative and quantitative analysis show that women are fully aware of their rights such as education, access to employment and right to inheritance; the main obstacle to a full practice of their rights is founded in their capacity, courage and the mechanism by which they claim them.

The bulk comes mainly from the community as a whole, who keeps adopting a contradictory behaviour towards women: it acknowledges women's right to inheritance but still denies the claim of it; in other words, the right exists and it is generally recognized but women have no access to them. Both Men and Women attribute to such deprivation. Both are benefiting from such denial. Men from their side don't actually practice it for reasons such as not to name their land with their sisters' husbands families while they are actually getting as much as they can from inherited financial resources. Women on the other side don't actually ask or fight for it due to fear from being segregated, losing their family ties that they will need one day or another.

The community is still being ruled by consolidated habits, customs and traditions that deny women's right to inheritance and contribute to depict a woman who claims her right as a rebellious and ungrateful toward her family, worthy to be stigmatized and segregated and publicly embarrassed.

Nevertheless women and men both recognize that having full access to their rights, including inheritance right, would make women able to start up activities that might empower them economically. Moreover, it will eliminate any inequitable and hatred feelings

But when men have been asked if they were supporting women to claim their inheritance right only a 21.6% of the whole male sample declared that they were already supporting it, while a 49% rejected such a possibility. This data confirm the general trend mentioned above: even if men acknowledge the existence of women's right and among these the inheritance right, selfishness and traditional burdens prevent them to let women inherit.

Results obtained during the investigation confirm the primary role of local NGOs and community associations in giving legal support and backup to those women claiming their rights. A 44% of the women claiming their inheritance have been successful thanks to the support and legal assistance received by local partners and NGOs. Still IOs needs to go through reforming their programs to endure impact and gain legitimacy within their constituencies

Women usually don't claim their inheritance because they don't want to destroy their family relations; they refer to these relations as their security. This might be due to the fact that they feel insecure at their marriage so they want to maintain the good relations with their family as their resort to security in case something happened to their marriage.

The traditions of the male dominating society always enforce itself on the arbitrary and mediation committees, so women don't see a reason to go and participate while they already know the result. Women see these mediation sessions as pointless ones unless they have some sort of legal representative.

Considering the overall data and inputs obtained from both qualitative and quantitative analysis, the recommendations are:

- 1- It is fundamental to plan and implement specific and comprehensive awareness raising campaigns on women's rights in economic security and inheritance. This will contribute to empower women to claim their rights to inheritance and be informed on the legal options to access their rights.
- 2- Awareness raising campaigns should target not only women but more importantly men on top of all, since, as said they tend to ban women from accessing their rights due to traditional burdens and self-serving interests.
- 3- Community as a whole, including minors in schools and youth utilizing youth centers, should be made aware of the importance of women's rights, specifically of women's right to inherit.
- 4- The efforts of organizations and association dealing with women's right should be integrated so that a woman claiming her right could receive backup and legal assistance during her claim. This joint action will eventually empower women accessing law courts.
- 5- Psychological and moral support is mostly required for women willing to claim their rights, as they will be facing a hostile society which will marginalize them.
- 6- Existent success stories should be emphasized and spread, to build a stronger motivation and stimulate action among those women willing to claim their right.
- 7- Success stories also should highlight the role of men who support women to have access to their inheritance. Those could be a role model for others and a concrete proof that women access to inheritance isn't against traditions.

- 8- Local and social media should be strategically exploited to acknowledge women rights to inheritance and show the religious aspect supporting such right (Religion is usually used in such cases as people appeal the most to it and obey its rules)
- 9- It is priority to establish specific “complain units” from women who suffered from being banned from their inheritance in cooperation with NGOs and women organizations that will handle such complaints through the legal process of claiming their rights.
- 10- Religious institutions should act as a trigger to spread awareness on women's rights and to convince people of the fairness of letting women access their rights.
- 11- There is a need to target and support the poor of the poor such as those who are not working and whose husbands are not working as well. These poor of the poor are too vulnerable and have no capacity or support to support the acquisition of their inheritance rights
- 12- A deeper investigation of the family overall income and its relation with women claiming their rights to inheritance should be made. Also the family relations between brothers and sisters should be deeper examined and whether this has affected the claiming process or not.

10.0 Role Model Success Story

Success Story: Women's full access to inheritance and property

My father has passed away, and I have four brothers and six sisters. After 25 years from the death of our father, my brother divided the legacy. Before that time, all girls were reluctant



Fawzya El- Sayed Abdel- Megeed, Seflak Village, Sohag

to take or demand their rights. Two kirat from the land were kept aside for the brother to visit the sisters and to bring gifts on feasts and to keep the house of his parents opened.

I had received full share of my inheritance right from my brothers who gave it to me without making any troubles. Our legacy was a land which my father has left. My brother handed out the land to each girl as Islam requires.

I was able to educate my children well and provide them with good health services.