

Post “Empowering Women to Claim their Inheritance Rights- WIN” Knowledge, Attitudes and Practices (KAP) Study in Assiut and Sohag



This publication has been produced with the assistance of the European Union. The contents of this publication are the sole responsibility of ACDA & HEDA and can in no way be taken to reflect the views of the European Union

1. INTRODUCTION

The problem of denying women their right to inheritance is a very significant and ongoing problem in the Egyptian society. A large proportion of women in Egypt suffers from the denial of their right to inheritance especially from agricultural land which the villages' communities perceive as the domain of men. This fact is evident in the results of Egypt's agricultural census for 2009 - 2010 where the proportion of women - owned agricultural land was less than 3% compared to 97% of agricultural land owned by Men. A study using to a random sample of two hundred working and non-working women with different qualifications found that 59.5% of women are deprived of their inheritance. In fact, the problem of denying women their right to inheritance is deeply rooted in our society in the name of customs and traditions, especially in border governorates and Upper Egypt, where women are not offered their inheritance so that their husbands do not obtain that inheritance. Families believe that if a woman obtained her inheritance, it will fall back in the hands of her husband - who is from outside the family. Another false misperception which women developed is that it is ominous for women to claim inheritance and women who claim their inheritance shall be punished by god. In addition, a women's claim for her legitimate right to inheritance is perceived as a severe offense that stipulates boycotting her or disputing with her and at best offering her 'Radwa'. All these inherited thoughts and habits reflected on the women themselves who have stopped completely from demanding their inheritance for that they became certain that it is impossible for them to access their inheritance. In addition, their families' traditions prevent them from claiming their inheritance and fear to be boycotted by their parents and family. Therefore, solving the problem of denying women their right to inheritance requires changing the culture of the community, reforming its thoughts and establishing new habits that are pro-women's right to inheritance and believes in the importance of women claiming their right to inheritance and not giving it up.

As a result, CARE International and the European Union decided to implement the "Empowering Women to Claim their Inheritance Rights (WIN)" multi-faceted project between 2013-2016 in cooperation with the 'Egyptian Human Development' organization in Sohag and 'Childhood and Development' organization in Assiut to ensure women's equal enjoyment of opportunities, resources and rewards. The WIN project aims at supporting women in obtaining their inheritance by activating the role of local civil society organizations on the community and

governorate levels hand in hand with the local institutions/authorities in such a way that stimulates the emergence of diversified and multiple-parties local initiatives and societal mechanisms to promote women's access to property and inheritance rights, ending up with having 12,000 women claiming and obtaining their inheritance. This post WIN knowledge, attitudes and practices (Post WIN KAP) Study aims to show the change in the knowledge, attitudes and practices in Assiut and Sohag after the implementation of the WIN project.

2. THE METHODOLOGY OF THE STUDY

This study utilizes a mixed methodology combining the use of qualitative methods with quantitative methods (Combined / mixed methodology) in an attempt for the study to achieve its purpose, assess the various aforementioned aspects, collect in-depth and quality data from various stakeholders on the project practices, obstacles, challenges and suggestions from their own stand point, understand the targeted women's experiences with the project and the impact of the project on their lives and their living conditions in addition to collecting other data on the degree and scope of its impact on the project's target group.

The study relies on various research methods/tools including:

- A review of the different studies on the problem of denying women their right to inheritance and its causes and effects.
- A review of the project documents, starting from the project proposal and logical framework to the detailed periodic reports or annual ones.
- Conducting in-depth interviews with the employees responsible for the WIN project in Care International or partner NGOs in order to verify the information learned from the project documents, reveal any unwritten practices or challenges, and collect suggestions.
- Conducting in-depth interviews with some women beneficiaries to learn about their experience with the project and the impact of the project on their personalities and social and living conditions.
- Carrying out a total of 8 focus groups with a maximum of 12 participants per group in order to verify the information in the project documents and collect the views of the beneficiaries and relevant partners from government with regards to the project methodology, the trainings they received, the project practices, obstacles, challenges and suggestions and, finally, the impact of

the project on the educational level of students and the change conceived in their personalities.

The focus groups have included the following:

- Two focus groups with Clergy in Sohag and Assiut.
 - Two focus groups with the prominent figures in Sohag and Assiut.
 - Two groups focal with representatives of the NGOs in Sohag and Assiut.
 - Two focus groups with the women project beneficiaries of in Sohag and Assiut.
- Preparing a questionnaire to identify the opinions of men and women around the problem of denying women their right to inheritance, its causes, and effects, as well as the feasibility of the project activities and their impact on the target communities, which required going through the following steps:
 - Preparing the required tools, sample.
 - Developing the data collection and field work or interviews plan and time frame.
 - Training the data collectors on data collection, the quality of data required, the way of documenting discussions in an objective manner and how to use of questionnaires. The training covered explaining the objectives of the evaluation, the main principles and concepts, the selection of the sample and the procedures that should be followed when interacting with or collecting data from men and women.
 - The data collection of the survey questionnaire. The survey targeted 844 women and men, distributed as follows: 416 women and a men from Sohag and 428 women and men from Assiut from the villages where the WIN project was implemented in the following way:

	Sohag Governorate		Assiut Governorate	
	Men	women	Men	women
Number	209	207	215	213
Ratio %	50.2%	49.8%	50.2%	49.8%

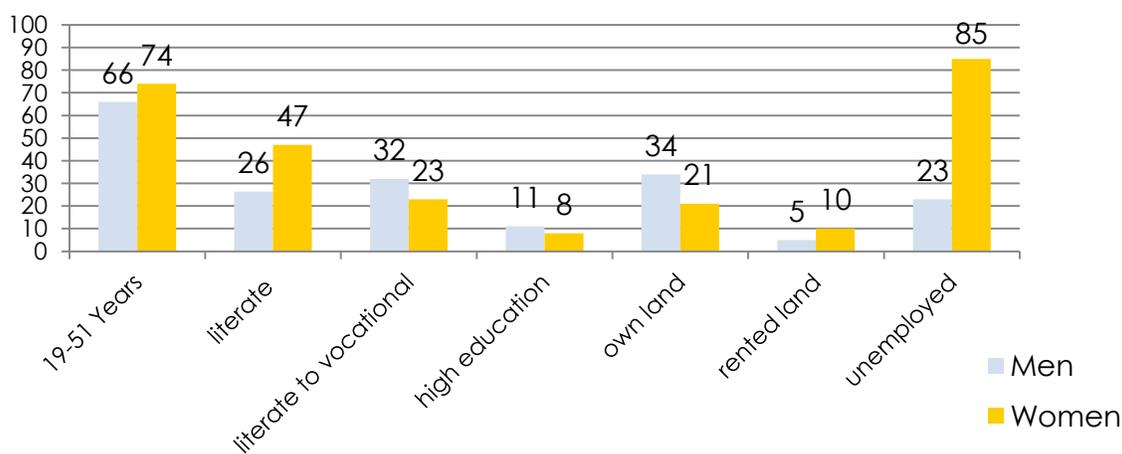
Sample in Sohag			
village	Men	Women	Total
Seflak	70	67	137
Nidah	69	70	140
Kombadar	70	70	139
Total	209	207	416

Sample in Assiut			
village	Men	Women	Total
Nekhela	71	74	145
Dewena	75	69	144
BaniShokeir	69	70	139
Total	215	213	428

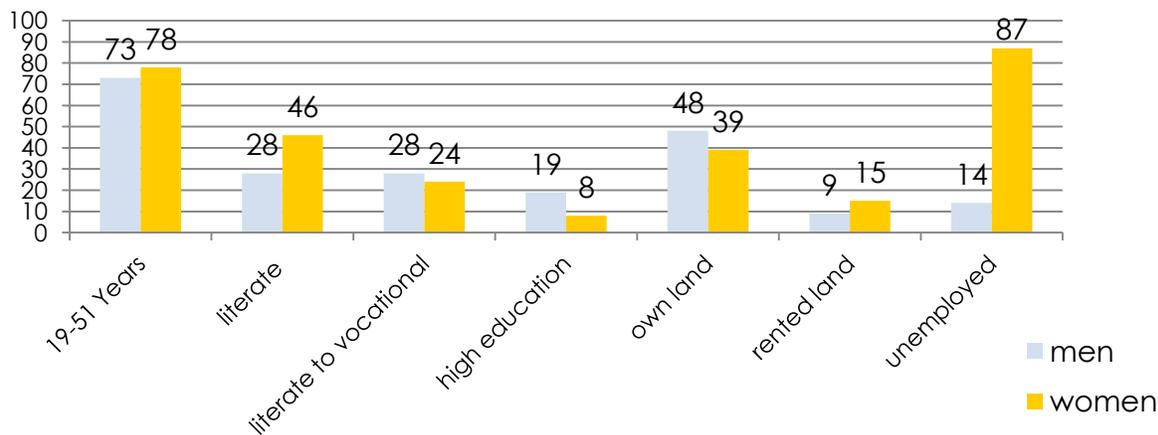
- Data analysis and drafting of the results, conclusions and recommendations.

3. THE SAMPLE PROPERTIES

3-1 The Demographic Characteristics of the sample quantity in Assiut



3-2 demographic characteristics of the sample quantity in Sohag



It is worth mentioning here is that the two samples used for this study in Assiut and Sohag are very similar. The illiteracy rates of women, for example, in Assiut and Sohag are 47% and 46%, respectively, unlike the pre WIN KAP sample in which the illiteracy rate among women was 62% and 42%, respectively. The following tables show the demographic characteristics of the sample in both Assiut and Sohag by level of education, social conditions, career and sources of income.

Men in Assiut - Distribution according to level of education (%)			
Educational status	Nekhela	Dewena	BaniShokeir
Illiterate	14.1%	41.5%	24%
literate	10%	16%	9%
Elementary School	1.4%	1.5%	3%
Middle School	6%	3%	19%
Secondary School	1.4%	3%	16%
Vocational Education	47%	29.5%	21%
University Education	14.1%	4%	8%
Graduate Degree	6%	1.5%	0%
Total	100%	100%	100%

Women in Assiut - Distribution according to level of education (%)			
Educational status	Nekhela	Dewena	BaniShokeir
Illiterate	42%	58%	43%
literate	15%	20%	3%
Elementary School	0%	3%	0%
Middle School	1%	10%	9%
Secondary School	0%	0%	6%
Vocational Education	27%	7%	33%
University Education	4%	2%	6%
Graduate Degree	11%	0%	0%
Total	100%	100%	100%

Men in Sohag- Distribution according to level of education (%)

Educational status	Seflak	Nidah	Kombadar
Illiterate	30%	14.5%	39%
literate	3%	3%	4%
Elementary School	3%	13.5%	6%
Middle School	1.5%	7.5%	20%
Secondary School	0%	4.5%	4%
Vocational Education	27%	42.5%	16%
University Education	31.5%	14.5%	11%
Graduate Degree	4%	0%	0%
Total	100%	100%	100%

Women in Sohag- Distribution according to level of education (%)

Educational status	Seflak	Nidah	Kombadar
Illiterate	44.8%	22.9%	72.5%
literate	4.5%	1.4%	5.8%
Elementary School	4.5%	12.9%	1.4%
Middle School	3%	10%	10.2%
Secondary School	7.5%	2.9%	0%
Vocational Education	28.4%	37.1%	7.2%
University Education	6%	11.4%	2.9%
Graduate Degree	1.5%	1.4%	0%
Total	100%	100%	100%

Men in Assiut - Distribution according to marital status (%)

Social status	Nekhela	Dewena	BaniShokeir
Married	77.6%	84.3%	88.9%
Divorced	16.4%	10%	9.5%
Widowed	3%	0%	0%
Single	3%	5.7%	1.6%
Total	100%	100%	100%

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

Social status	Nekhela	Dewena	BaniShokeir
Married	64.9%	69.2%	70.6%
Divorced	4.1%	4.4%	4.4%
Widowed	20.2%	23.5%	13.2%
Single	10.8%	2.9%	11.8%
Total	100%	100%	100%

Men in Sohag- Distribution according to marital status (%)

Social status	Seflak	Nidah	Kombadar
Married	91.2%	89.3%	96.9%
Divorced	5.9%	7.1%	3.1%
Widowed	0%	0%	0%
Single	2.9%	3.6%	0%
Total	100%	100%	100%

Women in Sohag- Distribution according to marital status (%)

Social status	Seflak	Nidah	Kombadar
Married	76.1%	89.9%	79.4%
Divorced	0%	0%	2.9%
Widowed	23.9%	10.1%	13.3%
Single	0%	0%	4.4%
Total	100%	100%	100%

Men in Assiut - Distribution according to Occupation (%)

Employment status	Nekhela	Dewena	BaniShokeir
Employed	18.8%	8.2%	17.4%
Daily - laborer	26.1%	60.3%	52.2%
Employed with a monthly salary	33.3%	6.8%	5.8%
Searching for a job	7.3%	9.6%	8.7%
Retired	14.5%	15.1%	15.9%
Total	100%	100%	100%

Women in Assiut - Distribution according to Occupation (%)

Employment status	Nekhela	Dewena	BaniShokeir
Employed	22.2%	3%	9%
unemployed	75%	89.5%	86.6%
Searching for a job	0%	4.5%	4.5%
Retired	2.8%	3%	0%
Total	100%	100%	100%

Men in Sohag- Distribution according to Occupation (%)

Employment status	Seflak	Nidah	Kombadar
Employed	25.7%	35.4%	37.3%
Daily - laborer	17.1%	24.6%	43.3%
Employed with a monthly salary	42.9%	26.2%	6%
Searching for a job	11.4%	4.6%	4.4%
Retired	2.9%	9.2%	9%
Total	100%	100%	100%

Women in Sohag - Distribution according to Occupation (%)

Employment status	Seflak	Nidah	Kombadar
Employed	6.2%	15.6%	3%
unemployed	86.2%	62.5%	91%
Searching for a job	7.6%	20.3%	4.5%
Retired	0%	1.6%	1.5%
Total	100%	100%	100%

Men in Assiut - Distribution according to sources of income (%)

Source of income	Nekhela	Dewena	BaniShokeir
Agriculture (a family land or personal land)	55.8%	24.3%	40.2%
Agricultural rented land	0%	12.2 % %	3%
Deceased Pension	0%	1.3%	1.4%
Retired Pension	7.7%	9.5%	13.4%
Other	25%	52.7%	41.7%
No source of income	11.5	0%	0%
Total	100%	100%	100%

Women in Assiut - Distribution according to sources of income (%)

Source of income	Nekhela	Dewena	BaniShokeir
Agriculture (a family land or personal land)	21.6%	29%	20.6%
Agricultural rented land	3.9%	15.9%	13.2%
Deceased Pension	23.5%	11.6%	10.3%
Retired Pension	9.8%	11.6%	5.9%
Other	23.5%	31.9%	50%
No source of income	17.7%	0%	0%

Total	100%	100%	100%
-------	------	------	------

Men in Sohag - Distribution according to sources of income (%)

Source of income	Seflak	Nidah	Kombadar
Agriculture (a family land or personal land)	55.7%	45.4%	65.5%
Agricultural rented land	12.9%	16.4%	1.8%
Deceased Pension	0%	0%	0%
Retired Pension	1.4%	7.3%	3.6%
Other	30%	30.9%	29.1%
Total	100%	100%	100%

Women in Sohag - Distribution according to sources of income (%)

Source of income	Seflak	Nidah	Kombadar
Agriculture (a family land or personal land)	34.8%	50.7%	66.7%
Agricultural rented land	15.2%	29.9%	8.9%
Deceased Pension	8.7%	6%	0%
Retired Pension	4.3%	13.4%	0%
Other	37%	0%	24.4%
No source of income	0%	0%	0%
Total	100%	100%	100%

Women in Assiut - Distribution according to husband's profession (%)

Husband's Profession	Nekhela	Dewena	BaniShokeir
Unemployed	1.4%	14.5%	7.1%
Daily paid worker	31.1%	44.9%	45.7%
monthly paid employee	29.7%	4.3%	10%
Retired	6.8%	4.3%	5.7%
does not apply	31.1%	31.8%	31.4%
Total	100%	100%	100%

Women in Sohag- Distribution according to husband's profession (%)

Husband's Profession	Seflak	Nidah	Kombadar
Unemployed	3%	5.7%	5.7%
Daily paid worker	34.3%	35.7%	57.1%
monthly paid employee	25.4%	34.3%	7.1%
Retired	7.5%	12.9%	0%
does not apply	29.8%	11.4%	30%
Total	100%	100%	100%

4. POST WIN KAP ON WOMEN'S GENERAL RIGHTS AND RIGHTS TOWARDS LAND INHERITANCE AND OTHER–THAN–LAND INHERITANCE

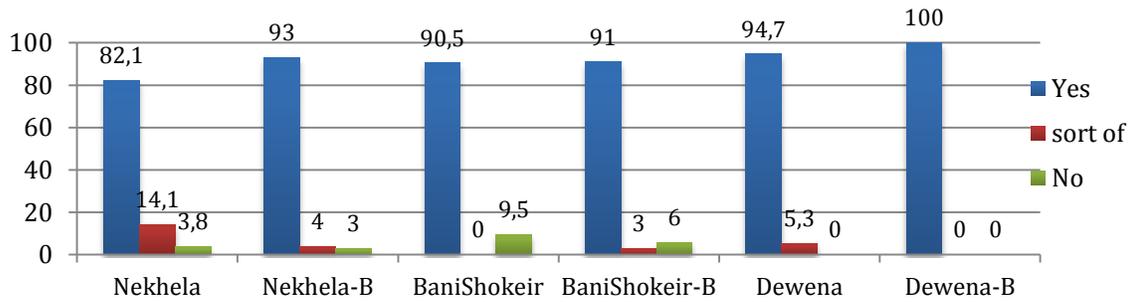
The following data have been obtained through processing and elaborating quantitative questionnaires distributed to selected sample of the women population from the villages of Nekhela, Dewena and BaniSokheir (Assiut Governorate) and from Siflak, KomBadr, and Nida (Sohag Governorate). Questions raised 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.

4.1 Education

As in the pre WIN KAP, women's general rights including the right to education have been first assessed asking the interviewees whether or not they supported women's education. The overall results of the survey confirmed the existence of a leap in the knowledge and culture of female interviewees, not only with regards to women's right to inheritance, but in respect of all women's right in general. It was clear from the survey findings that 96.8% of the interviewed women were well aware of their rights to education as well as recognized the importance of education. A very a small percentage which is 1.9% of the interviewed women denied women's right to education, while 1.3% of the interviewed women acknowledged to some extent women's right to education, but with some restrictions imposed by the community.

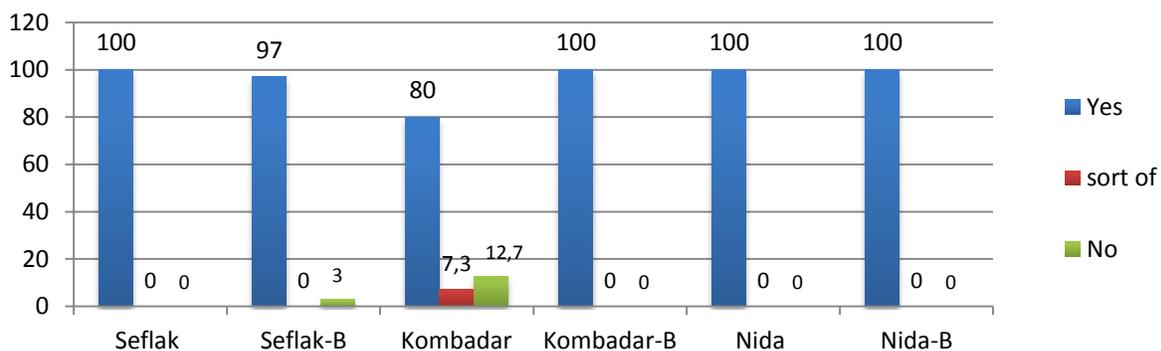
The overall results of the survey showed that the majority of women in Assiut acknowledged women's basic rights, particularly the right to education (94.7%) in comparison to 88.8% in the pre-WIN KAP. It is worth noting that the Nekhela - which scored the lowest percentage in recognizing women's rights in the pre-WIN KAP (82.1%) - succeeded to achieve the biggest cultural leap or shift among all villages in women's right to education where 93% acknowledged women's right to education and 4% acknowledged to some extent women's right to education in comparison to the pre-WIN KAP where it was the highest (14.1%). Dewena was the second village following Nekhela in achieving the cultural leap as the percentage of interviewed women acknowledging women's right to education rose up to 100%.

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



On the other hand, Sohag - where acknowledging women's basic rights particularly the right to education was already higher than Assiut (94.5%) according to the pre WIN KAP study – achieved a leap/ shift in culture and knowledge with regards to women's right to education (99%). While the Nidah village maintained its score (100%), Kombadar made an impressive progress in the recognition of women's right to education from 80% according to the pre-WIN KAP to 100% in spite of the high rate of illiteracy in the sample of Kombadar (72.5%), reflecting the hard work the project had to exert in Kombadar to raise the awareness the people in the village and change their knowledge on women’s rights in general and women, including women’s right to education. Interestingly, the percentage of recognizing women's right to education relatively declined in Seflak from 100% according to the pre WIN KAP to 97% in post WIN KAP, which may be explained by variation in the prior and subsequent samples as Seflak’s subsequent sample was quite focused on distanced hamlets and include very high percentages of non working housewives in the post WIN KAP sample compared to the Pre WIN KAP sample (86.2% and 71% respectively).

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



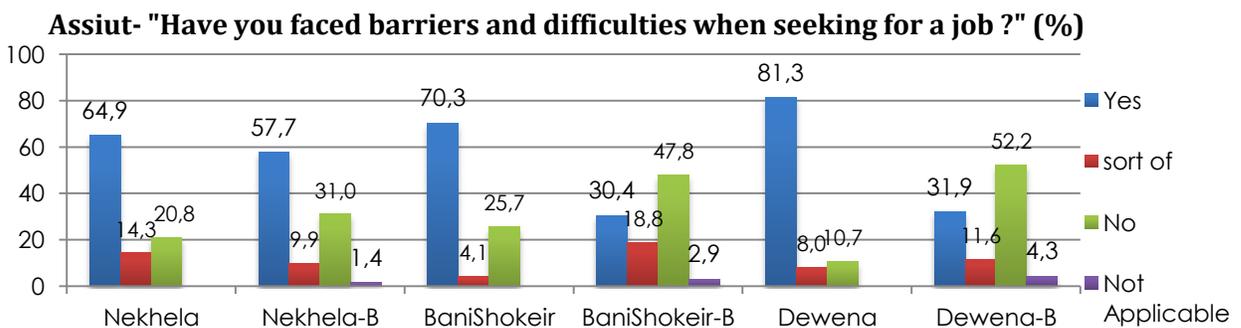
4.2 Access to Employment

With regards to women's possibility to access to the labor market and the existence of barriers or obstacles to obtain an employment, the overall results of the survey confirmed a decrease in the interviewees' feeling of difficulties

In both governorates, women have become more able to manage their inheritance as a result of the training they received under the WIN project which raised their ability to access employment or open a business instead of just getting their inheritance.

and obstacles to obtain an employment due to the interviewees' rising confidence in themselves, the increase in their skills and breadth of their knowledge after the implementation of the WIN project. This may be due to the awareness activities carried out by the WIN project, particularly the non-conventional and interactive activities, such as the interactive theater, and awareness through sport activities and the property management classes. These activities, which were attended by many women, succeeded to increase women's confidence in themselves, their ability to express themselves and their skills to manage and run their property. In all cases, the project assisted women in obtaining their inheritance, thus, directly helping to access and run their property.

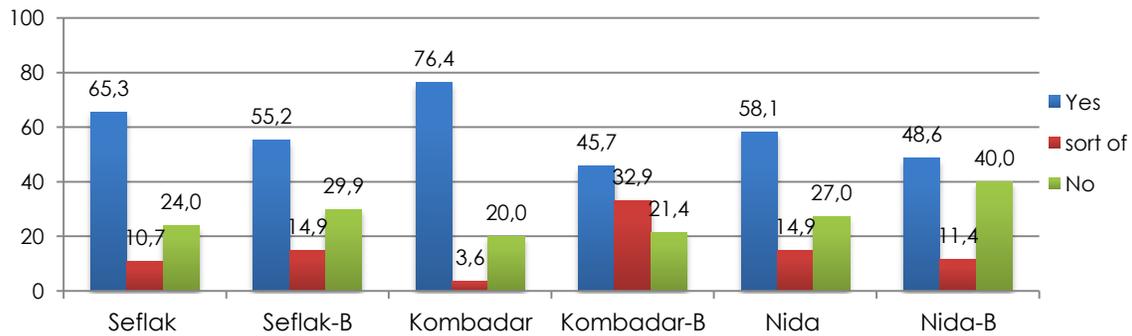
Assiut Governorate has scored 39.4% in admitting to face difficulties when seeking employment which constitutes a striking decrease from the pre-WIN KAP score which was 72.12%. Also, according to the post WIN KAP, 42.7% admitted not facing difficulties when seeking employment compared with 19.02% in the pre WIN KAP. Dewena - which scored the highest in admitting to face difficulties when seeking employment according to the pre WIN KAP study achieved the biggest breakthrough as the percentage of women admitting of facing difficulties when seeking employment dropped from 81.33% according to the pre WIN KAP to 31.9%.



Dewena was followed by BaniShokeir which dropped from 70.3% according to the pre WIN KAP to 30.4% and finally Nekhela, which dropped from 64.94% according to the pre WIN KAP to 57.7%. The percentages of women who admitted not facing difficulties when seeking employment in Dewena and BaniShokeir and Nekhela are 52.2%, 47.8% and 31% respectively.

Similarly, Sohag scored 45.4% in admitting facing difficulties when seeking employment compared to 65.6% in the pre WIN KAP. In particular, Kombadar - which was the highest villages in admitting facing difficulties when seeking employment according to the pre WIN KAP - achieved the biggest breakthrough as the percentage of women admitting of facing difficulties when seeking employment dropped from 76.36% according to the pre WIN KAP to 45.7%. Kombadar was followed by Seflak which dropped from 65.3% according to the pre WIN KAP to 55.2% and finally Nidah, which dropped from 58.1%.according to the pre WIN KAP to 48.6%.

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



4.3 Land Rights

Similar to the pre WIN KAP, the post WIN KAP was interested in asking the interviewees if they could easily access the land inherited, through selling it for example. Generally, women's access to their inheritance of land in Assiut and Sohag increased. Around

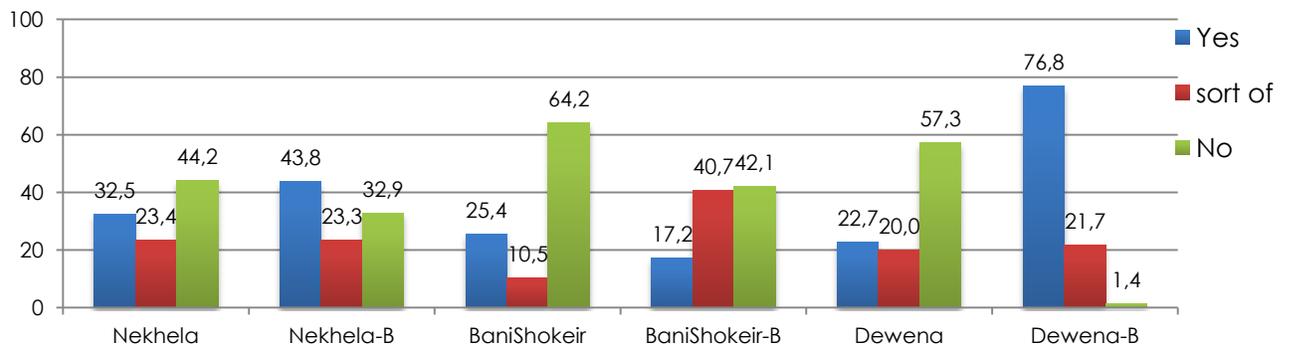
العلاقة غير المتناسبة فيما بين الحقوق العامة للنساء وحقوق الميراث

بناء على البيانات الكمية، وعلى العكس من الاستبيان القبلي، تشير نتائج الدراسة أن أن القرى التي أحرزت أعلى النقاط في الوعي بحق المرأة في التعليم أصبحت تحظى بنفس الدعم والقدرة على الوصول إلى / أو المطالبة بالوصول إلى حقها في ميراثها من الأرض، فعلى سبيل المثال أحرزت المرأة في كوم بدار ونيدة بسوهاج أعلى نسبة لدعم التعليم (100%) كما كان ترتيبها الأعلى فيما يتعلق بدعم و/ أو الرغبة في المطالبة بالحق في الحصول على الميراث من الأرض (88,6% و87% على التوالي) وبالتالي بالرغم من أن العادات المجتمعية هي العامل الذي يتحكم بالنسبة الأكبر في وعي المرأة وممارستها نحو حق الميراث إلا أنه كلما ازداد إيمان المبحوثات بأهمية التعليم ازدادت نسبة استجابتهن لأنشطة التوعية الخاصة بالمشروع وسرعة اقتناعهن بها.

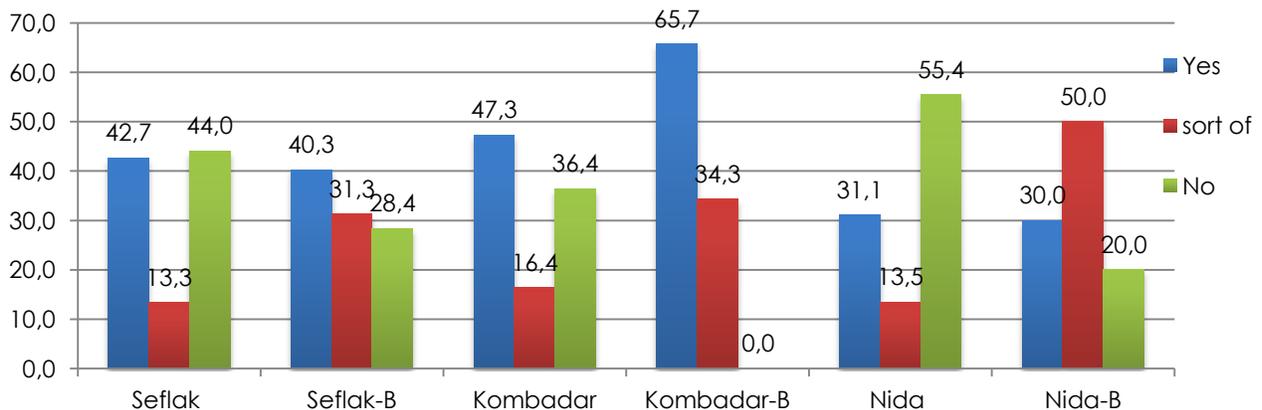
45% of the interviewees in Assiut confirmed they can easily manage their inherited lands including cultivating it or selling it compared to 27% in the pre WIN KAP study. On the other hand, 25% of the interviewees reported they could not due to the contradicting societal traditions compared to 55% in the pre WIN KAP study. Dewena, in particular, witnessed a big breakthrough as the percentage of women who can easily manage their inherited lands including cultivating it or selling it rose up from 22.7%, which was the lowest in the pre WIN KAP, to 76.8%.

Similarly, 45% of the interviewees in Sohag confirmed they can easily manage their inherited lands including cultivating it or selling it compared to 39% in the pre WIN KAP study. On the other hand, 16% of the interviewees reported they could not due to the contradicting societal traditions compared to 46% in the pre WIN KAP study. Kombadar, in particular, witnessed a big breakthrough as the percentage of women who can easily manage their inherited lands including cultivating it or selling it rose up from 47.3%, which was the lowest in the pre WIN KAP, to 65.7%.

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

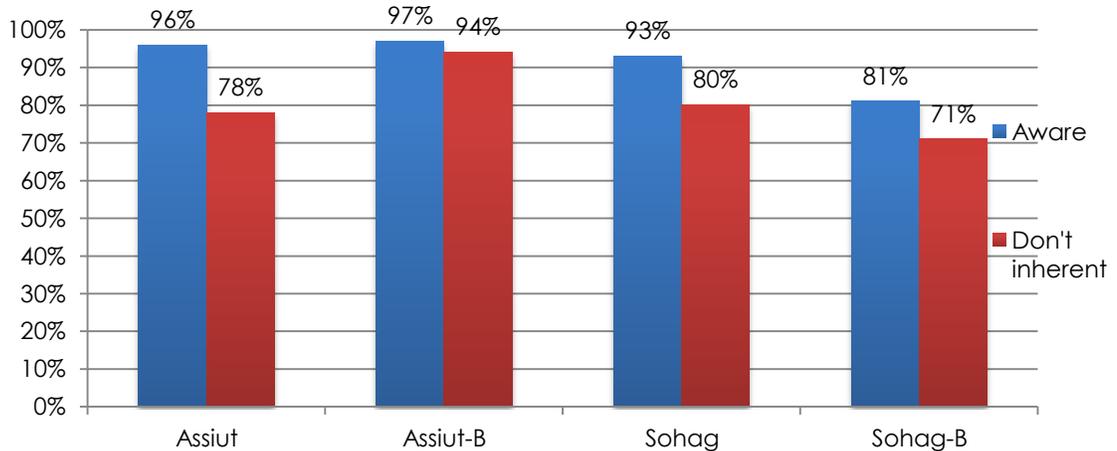


Sohag - "Can you access and manage easily inherited land-women perspective ?" (%)



The results of the survey showed that men acknowledge the legal right of women to inheritance, as 97% of the interviewed men in Assiut confirmed their knowledge of women's legal right to inheritance compared with 96% in the pre WIN KAP. Also, the percentage of men who started actually to give inheritance to their female relative increased from 78% in the pre WIN KAP to 94%, which reflected the great role of the awareness and persuasion activities carried out in Assiut. On the other hand, in Sohag, the percentage of men who acknowledged women's legal right to inheritance dropped from 93% in the pre WIN KAP to 81%. Also, the percentage of men who started in reality to give inheritance to their female relative dropped from 80% in the pre WIN KAP to 71% lower, reflecting the importance of targeting men through awareness and persuasion activities in Sohag. However, it is worth noting that the variation in the results with regards to men in Sohag in the pre and post WIN KAP can be explained by variation in the prior and subsequent samples as subsequent sample was quite focused on distanced and marginalized hamlets.

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

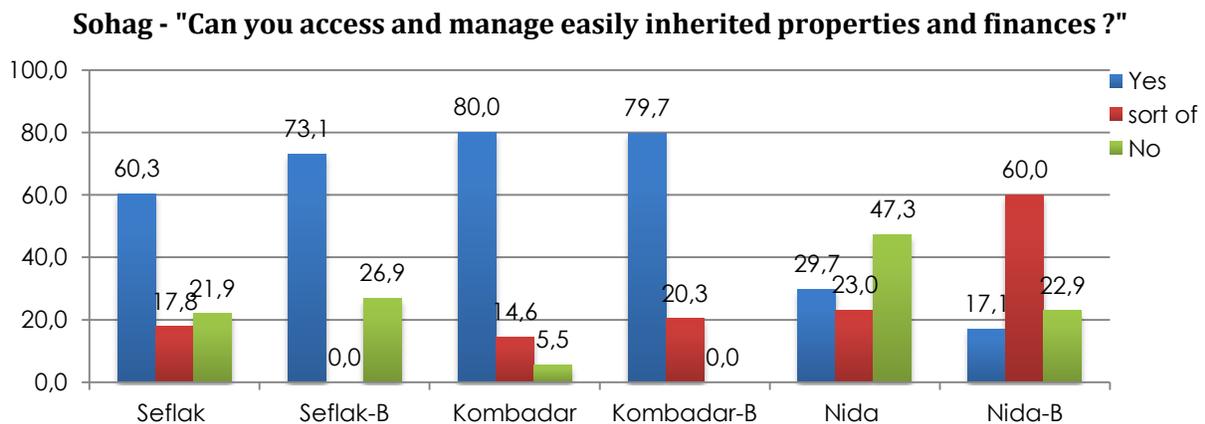
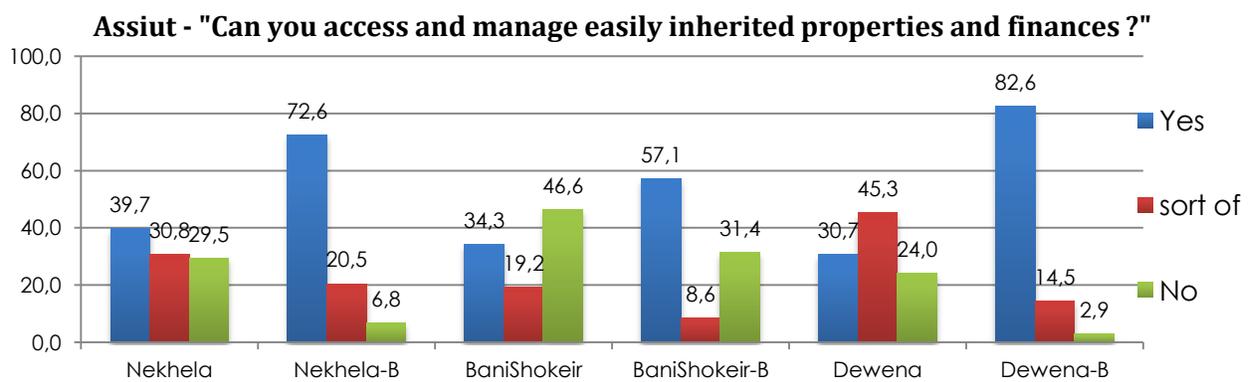


4-4 Other than Land Inheritance Rights

Same question have been raised as regard to the access and the management of non-land inheritance, such as houses, gold, money etc... In general, women's access and the management of non-land inheritance. The percentage women who reported they can access and manage their non-land inheritance in Assiut increased from 34.95% in the pre WIN KAP to 71%. Dewena and Nekhela achieved a breakthrough in that regards as the percentage of women who reported they

can not access or manage their non-land inheritance dropped from 24% and 29.5% according to the pre WIN KAP to 2.9% and 6.8% respectively.

In addition, the percentage women who reported they can access and manage their non-land inheritance in Sohag slightly increased from 54.4% in the pre WIN KAP to 56%. Nidadh and Kombadar achieved a breakthrough in that regards as the percentage of women who reported they can not access or manage their non-land inheritance dropped from 47.3% and 5.5% according to the pre WIN KAP to 22.9% and 6.8% respectively.



5. 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 following graphs show the percentages of women in Assiut and Sohag acknowledging and willing to claim their inheritance from land or finances and properties in relation to women's level of education and occupational status, as well as occupational status of the husband.

5-1 knowledge and analysis of trends and practice and its association with the level of education

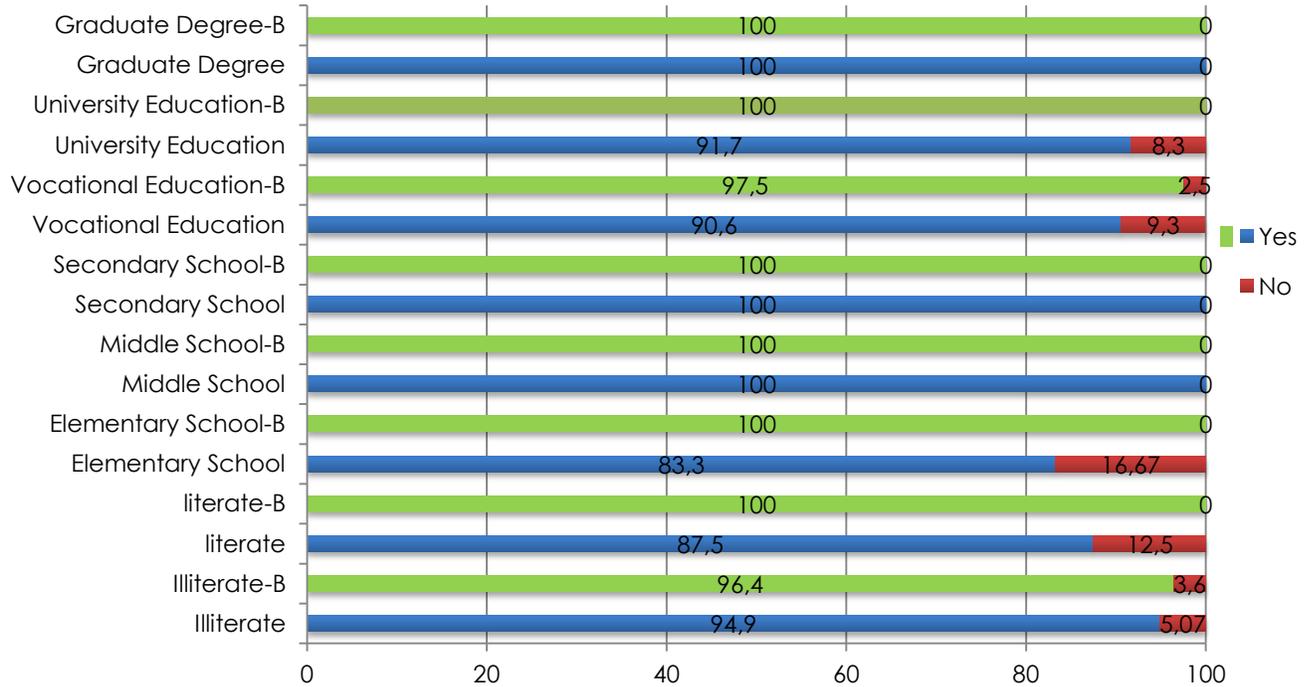
As per level of education, in Assiut, the overall awareness level to the right of inheritance increased from 93.3% in the pre WIN KAP to 96.7% across all levels of education, i.e. from illiterate women to highly educated ones, which reflects that the project in Assiut was concerned to target the different educated and uneducated groups. As a result, the awareness level to the right of inheritance increased among illiterate women from 94.9% in the pre WIN KAP to 96.4% and increased among literate women who know how to read and write from 87.5% in the pre WIN KAP to 100%. In addition, the awareness level to the right of inheritance increased among the educated women with primary certificate from 83.3% in the pre WIN KAP to 100% and increased among the educated women who have university degrees from 91.7% in the pre WIN KAP to 100%. Apparently, the level of awareness of the right to inheritance increases with increase in the education level, which indicates a high rate of responsiveness from the educated categories to the awareness activities carried out by the WIN project and the rapidity of their conviction of the right.

On the other hand, not all the data in Sohag reflected the same result. The awareness level to the right of inheritance dropped among literate women who know how to read and write to 71.4%. In addition, the awareness level to the right of inheritance increased among the educated women who have university degrees to 90.9%. This reflects the importance of targeting educated women despite their high rate of responsiveness to awareness

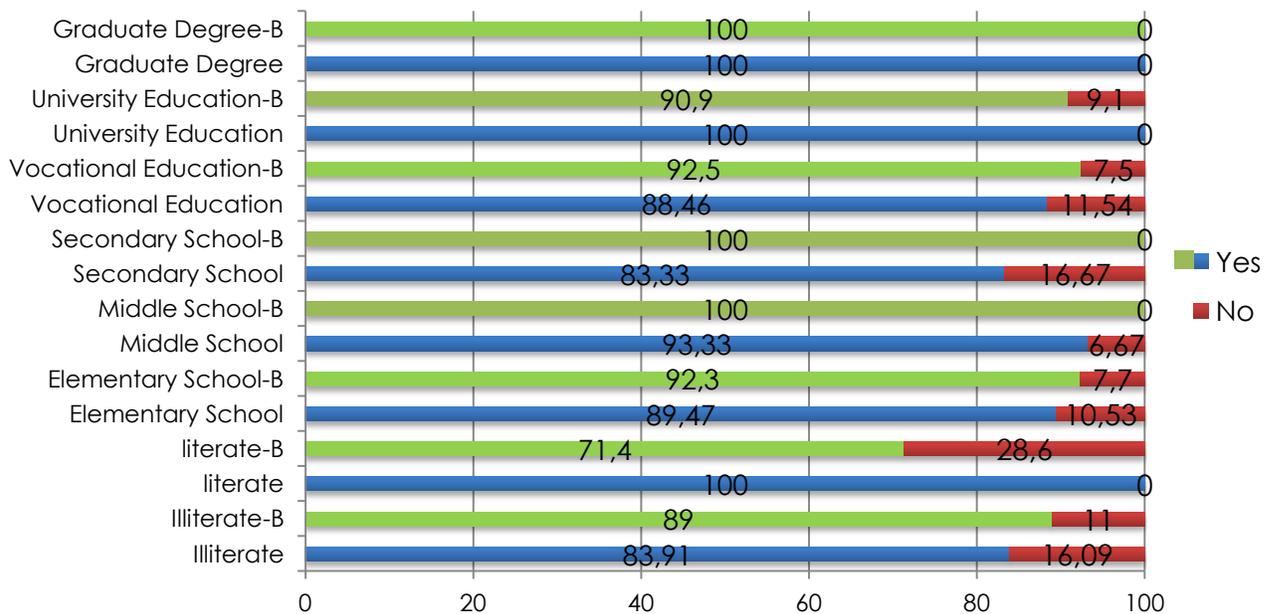
Although women's knowledge, attitudes and practices towards the right of inheritance is not closely linked to the level of education, because the issue is more related to social norms which lead to failure of both the educated and uneducated women to claim their right to inheritance, but it seems that the educated women are more responsive than others to the idea women's right to inheritance. Thus, it is important to target them in particular.

activities. However, it is worth noting that the variation in the results of the pre and post WIN KAP can be explained by variation in the prior and subsequent samples as subsequent sample was quite focused on distanced and marginalized hamlets.

Assiut-Do you have the right to inherit ? (%)



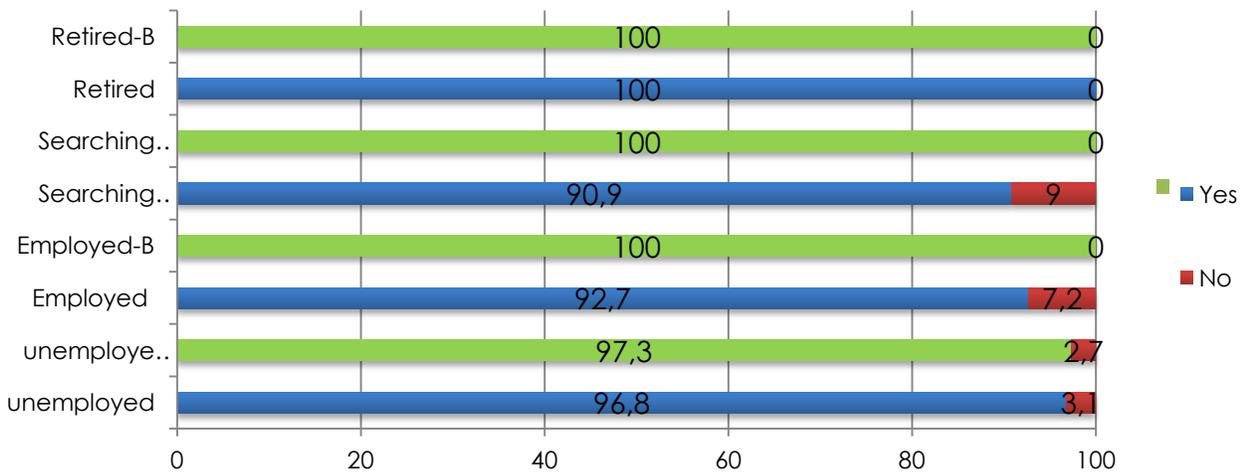
Sohag- Do you have the right to inherit ? (%)



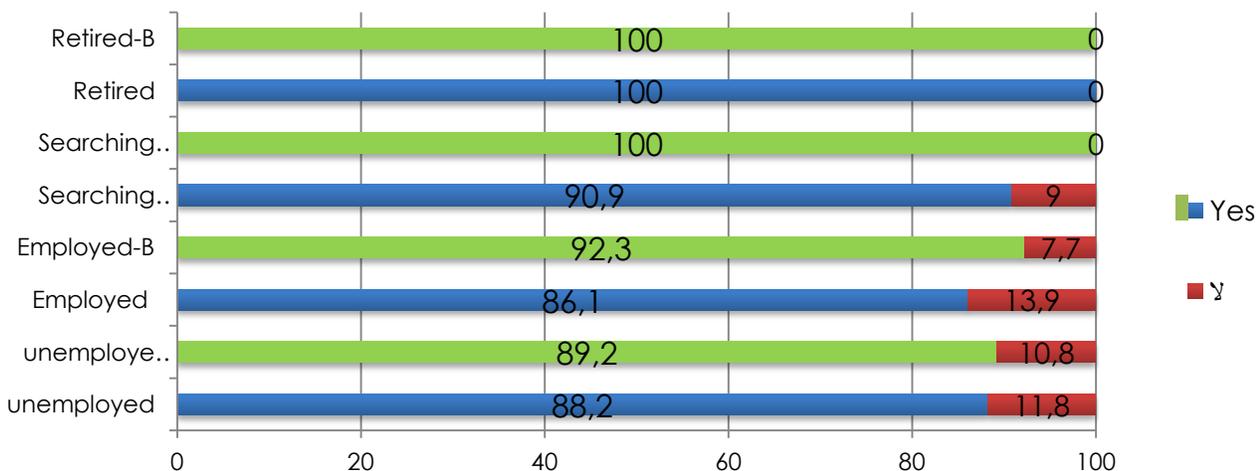
5-2 Post WIN KAP analysis related to Women Occupation and Economic Status

With respect to women occupation and economic status, in Assiut and Sohag, the overall awareness level to the right of inheritance increased. The level of awareness of the right to inheritance increases with the increase in the women occupation and economic status, which indicates a high rate of responsiveness from the employed categories to the awareness activities carried out by the WIN project and the rapidity of their conviction of the right. The awareness level to the right of inheritance rose up among working women and those who are searching for a job from 92.7% and 90.9% to 100% in Assiut and from 86.1% and 90.9% in Sohag to 92.3% and 100%, reflecting the high rate of responsiveness among these groups to the awareness activities and their appreciation to women's independence through work and acquiring independent sources of income and livelihood.

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



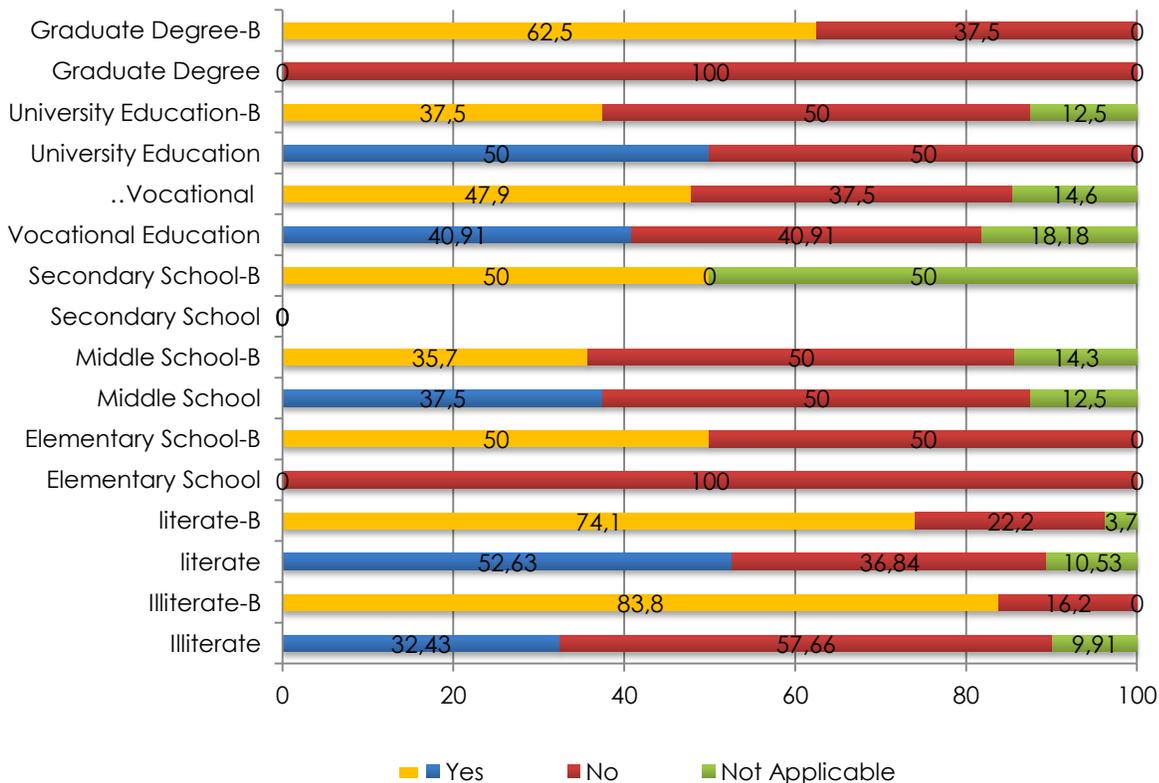
Sohag- Do you acknowledge women's right to inheritance? (%)



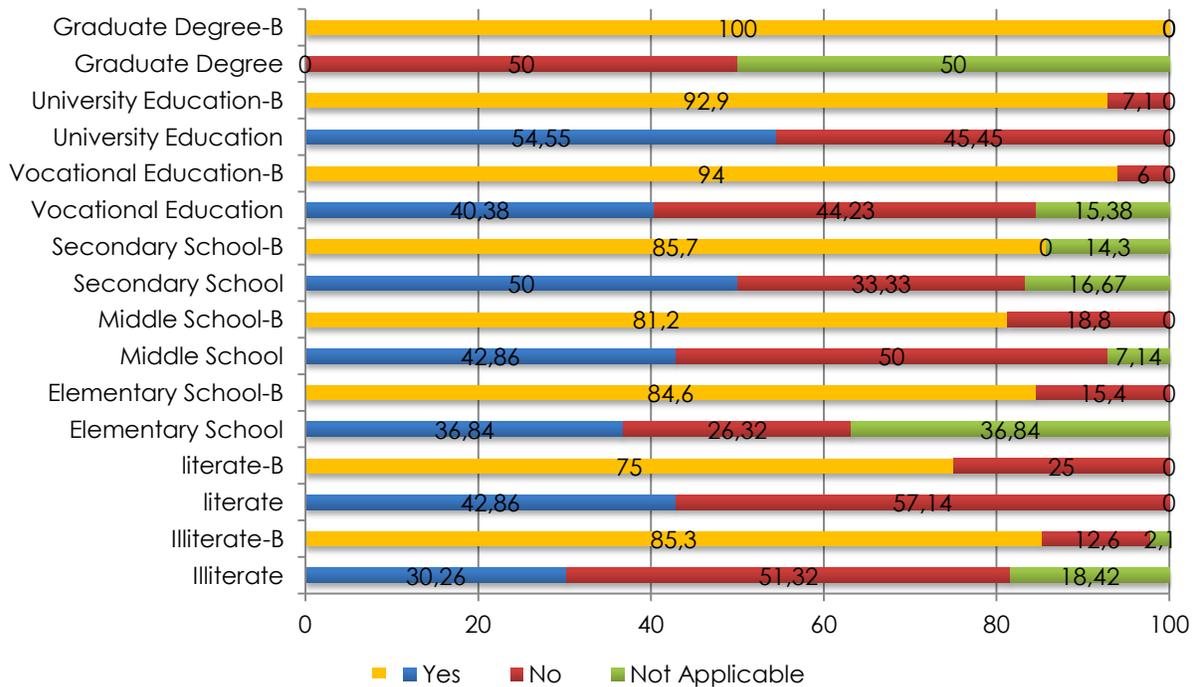
Answers to the question “will you claim your inheritance right?” showed significant improvement after the implementation of the project as the percentage of interviewees who have expressed that did not or will not claim inheritance in Assiut and Sohag dropped down from 63.5% and 50% to 26.2% and 11.2 % respectively. Nevertheless, the answers in Assiut still show a difference between acknowledging the right to inheritance and claiming for that women in Assiut, in general, do acknowledge their rights to inheritance but do not tend to claim it due to fear to be isolated by the society in case of claiming their rights or risk their familial relationships with their husbands and brothers. This is clearly demonstrated in the following graphs showing the percentage of women who did not actually claim their inheritance in relation with education levels.

Despite the improvement in the percentage of respondents who expressed that they will or have claimed their inheritance in Assiut and Sohag. There is still significant difference in the results between the recognition of the right to inheritance and claiming it in practice. Generally, women are recognizing their right to inheritance but have no intention to demand it mainly due to 1) tradition and social custom, 2) the fear of losing ties with their families and 3) feeling unsafe in their marriage because they are likely to be divorced or abandoned.

Assuit - Will you claim your right of inheritance?%



Sohag - Will you claim your right of inheritance?%



Women's ability to claim the right of inheritance, from the perspective of women and men

The percentage of men the sample who believe that women now have the necessary awareness to demand their rights to inheritance rose up from 60% to 74%, while 5.3% believed women have religious ignorance when it comes to their rights of inheritance compared to 35% in the pre WIN KAP. Also, 18.6% of the men respondents indicated that the phenomenon of denial of women's inheritance is still present in the village.

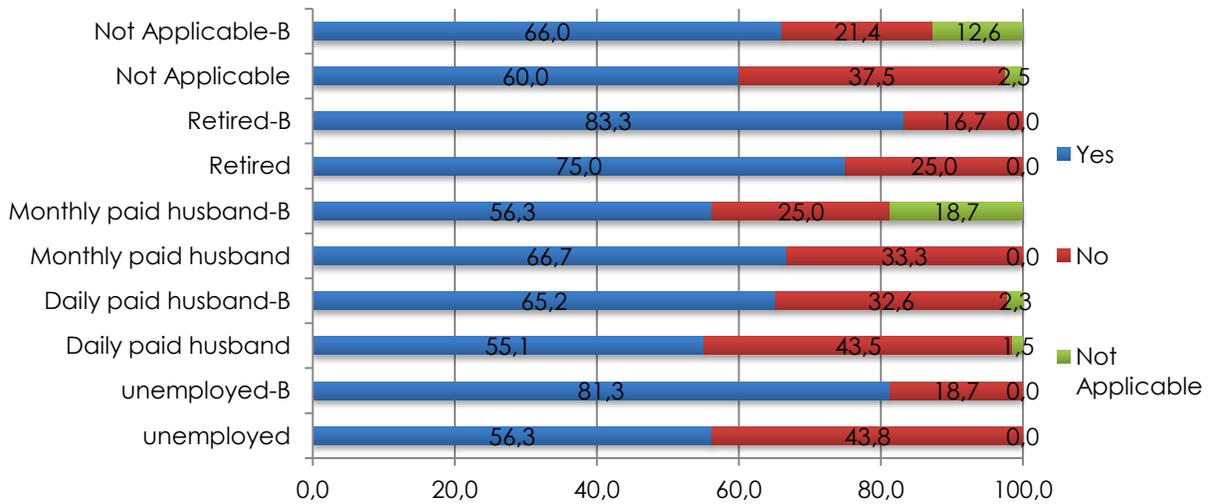
More than 40% of the men respondents believes, however, that the society became more accepting to the idea of giving women their inheritance while 22% of the men respondents believe it has even developed to be supportive of the idea of giving women their inheritance, while 14% of the men respondents believe the society is unsupportive at all to the idea.

5-3 Post WIN KAP analysis of women related to Husbands' occupation

In Assiut, the largest contribution of women who claimed or will claim their right to inheritance came from wives of retired husbands, which is 83% compared with 75% in the pre WIN KAP. Next to that percentage was the percentage of wives who have unemployed husbands which is 81.3% compared to 56.3 % in the pre WIN KAP, followed by the percentage of wives whose husbands are day workers, which is 65.2% compared to 55.1 % in the pre WIN KAP. Notably women whose husbands are monthly paid and have fixed incomes, scored the lowest in claiming

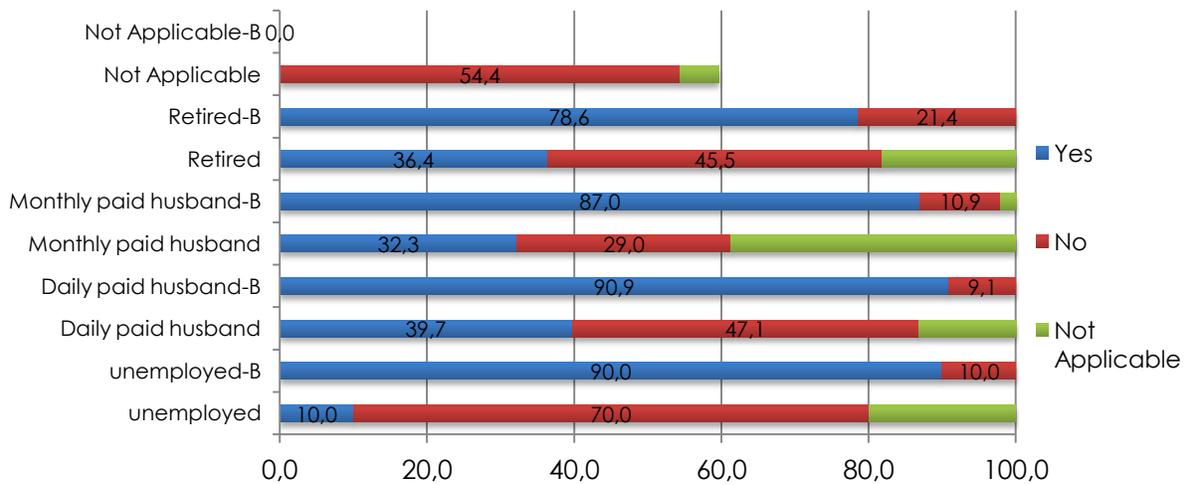
inheritance. 56.3 % scored, which is quite logical as the more the wives lack secured and constant source of income, the higher their claim for inheritance.

Assiut- Did you or will you claim your right to inheritance? (%)



In contrast, in Sohag, the percentages of women who claimed or will claim their right to inheritance were high and were similar to each other regardless their husband’s occupation, whether retirees, unemployed, daily workers or receive monthly wages of any fixed income. This may be traced back to the high prices in Sohag, especially with the high price of land and real estate in Sohag, which makes women more inclined to not waste their inheritance.

Sohag- Did you or will you claim your right to inheritance? (%)



6. Post WIN KAP of Partner NGOs

Interviewed representatives of partner NGO and intermediate organizations demonstrated their awareness of women's rights to inheritance.

Unlike the results of the pre WIN KAP, which explained 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 for that citizens regard the inheritance issues as an extremely sensitive issue that should not be disclosed to strangers to interfere, the NGOs' representatives pointed out that the project proved that they have a very influential in raising the community awareness of women's right to inheritance and solving the problem of

denying women their right to inheritance, especially since the NGOs included within its membership many prominent societal figures. The NGOs' representatives have pointed out that before the start of the WIN project, they did not feel they have any proactive role, but after implementing the project and seeing the role that they play in raising the awareness and convincing a many families, youth and children of women's right to inheritance,

they started to believe in their proactive role. The NGOs' representatives pointed out that they have started to capitalize on the the nature of their societies as tribal communities which allows mediation from the community or based on legal counselling centres and prefers mediation from outside the family over mediation from inside the family, which might arouse sensitivities. At the end, it depends on the person who mediates, and the degree of his/her acceptance

among the family members. Hence, the diversity of the mediation committees helped a lot in choosing the right person every time to start mediation.

Despite the end of the duration of the project, women still reach for those NGOs to help them in restoring their inheritance. This can be largely traced to women's confidence in those organizations and the successive successes those organizations achieved in counting cases of inheritance denial, receiving those cases in the premises of those organizations and cooperating with the mediation committees in enhancing their accessibility to inheritance.

The NGOs and community development associations do now possess the necessary skills and the ability to work as reliable legal centers capable of resolving the legal issues related to women's inheritance. The various NGOs referred to the huge impact the trainings provided by the WIN project had on improving their skills especially the mediation and conflict resolution skills and on improving their ability to conduct public hearings and awareness campaigns.

7. Champions, community leaders and religious leaders post WIN KAP

When investigating the knowledge, attitudes and practices of women's right of inheritance from the perspective of community leaders, religious leaders and activists working in the field, following illustrated as follows:

- Community leaders, religious leaders and activists working in the field believe that women should take their full inheritance which should not be reduced under the claim that women would have paid administrative and court expenses. However, due to the difficulty of the negotiations and in some cases the non-existence of official documents proving the women's right to inheritance, participants in the focus group explained that the

During their focus group discussions, the NGOs' representatives agreed that the trainings prepared by CARE helped significantly in raising their institutional capacity, rearranging their organizational structure and organizing their archives and work, as the received:

- 1) an administrative training obtained by NGOs for documentation and structuring of the board of Directors and restructuring committees reflected very well on the organization of work and on archiving in addition to restructuring departments and committees as some committees or departments were merged while some were canceled and others were activated or newly introduced. For example, the financial management department was newly introduced and the role of the procurement and volunteers departments, whose role was never active before, was activated. In addition, a committee for women was newly introduced,
- 2) training volunteers created a grassroots base for the NGOs that can assist the NGOs in their various projects and activities. Two female volunteers were able to ascend to the board of directors of an NGO after volunteering in the NGO and then taking part effectively in the NGO's General Assembly,
- 3) the training on women's representation in decision-making structures contributed to an increase in the numbers of women which was even doubled in some cases in the General Assembly, boards of directors, committees and among executives. In addition, the impact of the training did not only reflect in an increase in quantity but also in an increase in the quality or type of activities that were implemented and decisions taken in the NGOs, and
- 4) the training on accountability and good governance led the NGOs to develop complaint mechanisms and customer-satisfaction questionnaires to collect the views and suggestions of the beneficiaries. The NGOs highly praised the impact of such activities on improving the work of the NGO of knowing the opinion of the beneficiaries in their work and the problems they face which increased both transparency and communication between the NGOs and people.

mediation committee including community and religious leaders agreed women might accept less than their full right of inheritance, but not less than 70 or 80% of their full inheritance. That ratio was approved and documented in the Mediation Committees' decree. Some would perceive this act as a continuation of 'Radwa, while others may perceive it as an attempt to be flexible given the deeply rooted wrong habits and tradition that do not allow women any right to inheritance and at best case would give them a very small share of their right to inheritance incomparable with their original share.

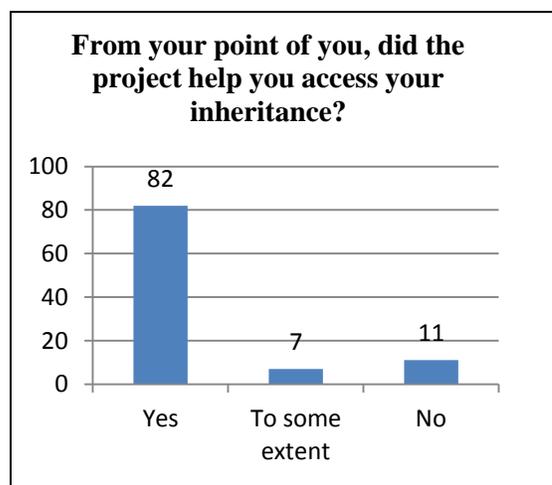
- Notably, in the focus group discussions, the clergy's ideas in Assiut were divided between the youth who expressed their refusal to any reduction in women's share in inheritance while, from their experience in practice, the senior or older clergy indicated they might accept a slightly reduced share of inheritance women.
- Participants in the focus groups discussions pointed out that accepting mediation from the community or based on legal counseling differ from one case to another. While in some cases, mediation from inside the family is useful, the majority of cases prefer mediation from outside the family over mediation from inside the family, which might arouse sensitivities. After all, it depends on the person who mediates and the degree of his/her acceptance among the family members. Hence, the diversity of the mediation committees helped a lot in choosing the right person every time to start mediation.
- The community leaders and members are more capable after the project of playing a proactive and positive role towards accessing women's right to inheritance. In the focus groups discussions with clergy, the importance of Friday sermons in mosques and the speeches in churches, particularly, was emphasized for their preventive/proactive and corrective role as they raise awareness about women's right to inheritance from the religion perspective and warned against the consequences and the penalty of stealing such property or money. The clergy's words were widely heard not only by women who heard the Friday sermons by microphones, but also by men. The clergy pointed out to one of the cases in Sohag where a father was about to take the necessary measures to deprive his daughters from their inheritance after his death. However, after listening to the sermon he abolished those measures.
- All participants in the focus group discussions pointed to the important role of clergy/men of religion that even lawyers resort to them in dividing inheritance and asserted that

the word of clergy is extremely influential. On the other hand, the societal figures or community leaders pointed out to the influential and strong role they play not only in enhancing women’s right to inheritance but also in the reconciliation between families, revenge, and solving family disputes.

Indicators	Community leaders & champions	Religious leaders	NGOs
Are they fully Aware of women rights to inherit	Yes	Yes	Yes
Are they in favour for women to accept RADWA in lieu of their full inheritance	No	No	No
Do they prefer women’s acceptance of less than her right	No	No	No
Do they favour the resort to community-based mediation / legal centers	Yes	Yes	Yes
Are they proactive to interfere in inheritance issues	Yes	Yes	Yes
Do they have a popular or a legitimate power / influence	Yes	Yes	Yes

8. Conclusions and Recommendations

- It was clear in the focus groups discussions that the WIN project –through its awareness activities and the role of mediation committees- has contributed to many women’s claim and restoration of inheritance. The results of the questionnaire verify this fact. Around 82% of the respondents confirmed that the project helped them in restoring their inheritance and 7% of the respondents reported it helped to some extent in restoring their inheritance. Respondents attributed the reasons behind their success in restoring their inheritance mainly to the strong role of the Mediation Committee and their effective mediation (42%), followed by the women’s determination to resolve this matter and restore their rights (23%), and finally the increasing awareness by their male counterparts of the religious consequences of denying women their right to inheritance (22%). No



doubt that the last two reasons reflect, in fact, the great impact which the awareness and outreach activities had on raising the awareness of women and the members of the community; an impact which is as important as the impact of the mediation committee on enhancing women's access to inheritance.

The findings of the quantitative and qualitative data analysis affirms that a leap or shift occurred not only in the knowledge, practices and attitudes with regards to women's right to inheritance, but also with regards to women's rights in general, including education and access to employment. In addition, the results also confirm the significant role of the local partners and champions of change in raising awareness and the important role of the NGOs, community development associations, community leaders, religious leaders – in the form of mediation committees and legal aid centers – in providing support and legal assistance for women to enable them to claim their inheritance . Although, before the WIN project, women did not claim their right to inheritance because they were afraid to destroy their familial relationships which were source of security for them, but thanks to the religious awareness activities by the WIN project, women became aware that kinship or blood ties should not be threatened by inheritance for that preserving blood ties is an obligation and a duty regardless inheritance.

The findings revealed an emphasis in Sohag on targeting unable, poor and uneducated women. However, it has been clear in the evaluation that it is important to adequately target men especially heads of households and elders as well as the capable (rich) and educated segments. Targeting men, the 'financially capable' and heads of households or elders is important because they are directly involved in giving women their right to inheritance and are most likely to deprive women from inheritance. They should be targeted through various activities, such as door-knocking campaigns and home visits which can effective for older and senior men who are most likely to be present in the time of the visits in addition to seminars and symposiums in suitable places - such as NGOs' premises as suggested by participants in the focus groups - that can attract or target the rich families which possess huge inheritances and are determined on giving them only to the males.

In contrast, the project in Assuit did not suffer the same problems it suffered in Sohag for that it cooperated since the beginning with various enteritis such as the Local Unit, the Education Department, the Ministry of Social Affairs, which reflected very positively on better targeting

the different segments in society. Cooperating with entities such as the Local Unit, the Education Department, the Ministry of Social Affairs reflected very positively on better targeting different segments in society, such as the educated segments, children, the elderly or heads of households. Cooperating with the representatives of the Ministry of Social Affairs facilitated targeting the elderly and heads of households and some youth who head there for insurance services, pensions, social security and other services provided by the Ministry of Social Affairs. Cooperating with the Local Unit facilitated targeting educated women working at the Local Unit and cooperating with the Director of the Department of Education and the Quality and follow - up Unit facilitate accessing schools to implement various awareness activities to students, such as seminars, awareness by sports, educational trips, camps, plays, research competitions on women's right to inheritance and integrating the subject of women's right to inheritance in free writing question in the monthly Arabic language. The awareness activities did not only raise the awareness of the students, but also teachers and school administration, thus, supporting the targeting of the educated segments in society. In addition, cooperating with the Ministry of Youth facilitated the preparation of awareness through sports activities and interactive theater in the youth centers.

The following are some recommendations that can be taken into account when scaling up or replicating the project in the future:

- Integration of men in gender related programs and formulating the goals and structures of gender related programs and projects in a way that ensures the integration of men in the various activities.
- Targeting the 'financially capable' and heads of households because they are directly involved in giving women their right to inheritance and targeting youth gathering places, such as universities, high schools and clubs using participatory projects that take into account the specificity of each age group and needs of the youth in addition to targeting children at schools and raising their awareness so as to create a new and different culture for the children in such young age.
- Cooperating from the very beginning of any project with the various relevant entities and engaging them in the preparation and planning of the project in addition to the trainings so that they become a backbone for the project to rely on. With regards to this project in

particular, cooperating with entities such as the Local Unit, the Education Department, the Ministry of social affairs reflects very positively on better targeting for different segments in society.

- Continue to capitalize on the role clergy or men of religion, societal figures or community leaders and NGOS so as to support women in accessing their right to inheritance and provide them with the legal aid they might require. In fact, the legal aid constitutes a force of pressure that increased the ability of mediation committees to negotiate and convince other parties to give women back their right
- The need to join hands with all relevant entities that share the same goal in to avoid splitting and fragmentation of efforts, especially in pushing for a legislative reform, and the need for continued pressure and follow - up in order to add the article supported by the WIN project, especially that it is the fruit of a community dialogue and is backed by popular and social support.
- Using the national media and raising the citizen's awareness of this problem and its religious and social repercussions while targeting national media and not only local media.
- Shedding light on the characters and experiences of successful women who were able to get their inheritance while highlighting the impact of obtaining inheritance on their lives and their families' economic, health and education conditions.