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THE GENDER, CITIZENSHIP AND NATIONALITY  
PROGRAMME

THE ARAB WOMEN'S RIGHT TO NATIONALITY  
CAMPAIGN: A MEDIA KIT

JULY 2005

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## **Media Kit: Women's Right to Nationality**

## ***Guide to this Media Kit***

This media kit describes the current state of international and domestic laws regarding women's right to nationality. It then describes the law's impact on women's personal lives, and the difficulties that they face as a result.

This media kit also includes suggestions for possible interviewees, as well as an "interview-starter" which suggests questions that you might like to ask. Included also is a list of helpful Internet links, as well as contact organizations across the region, who can help you with any queries that you may have.

This kit has been assembled as a brief introduction to the subject of women's right to nationality. We hope that you will be able to locate within this kit the specific information of interest to you. If you seek further information on a topic, we encourage you to look to the complete documents that we have provided. Finally, feel free to contact one of the organizations listed, or to do more research through any of the useful links that we have listed.

## ***Introduction***

**Across the Middle East/Maghreb region, women are being denied their right to nationality.** In almost every country in the region (Egypt and Algeria excepted), Arab women who marry foreign men may not extend their original nationality to their husbands or children. Furthermore, only fathers, not mothers, can independently pass nationality to their children. This inequality in the law consecrates a blatant form of discrimination against women and violates most Arab constitutions, which recognize equal rights for women and men.

The inability to extend her nationality not only denies a woman her full rights as a national, but also denies her children their basic rights as human beings. When a woman married to a foreigner has been widowed, divorced or abandoned, or if her husband is not a national of the country where they reside, her children have no access to that country's nationality. This exclusion may deny children basic rights to healthcare and education, or to marriage or travel. Furthermore, children excluded from nationality rights can be denied residence and deported, thus breaking families apart.

CRTD believes that ensuring women's right to nationality is a primary step in gaining other basic human rights. Until Arab women are recognized as full nationals and citizens, they cannot advocate for the other rights and entitlements that are owed to them as equal members of their countries.

### The State of the Law

Women's right to nationality is upheld in international law, through the Universal Declaration of Human Rights, and conventions including the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW, 1978) and the Convention on the Rights of the Child (1989), both adopted by the United Nations General Assembly.

Many countries, however, have not fully respected these international guarantees in their own domestic legislation. Because CEDAW and the Convention on the Rights of the Child have minimal enforcement mechanisms, Arab states must implement domestic laws to meaningfully protect the rights enumerated therein. This media kit thus explains how six Arab nations (Egypt, Syria, Morocco, Jordan, Lebanon, and Yemen) have treated the issue of women's right to nationality in their own domestic laws and explains why the domestic laws should be changed to guarantee women's right to nationality.

### The Law's Impact on Personal Lives

The law, of course, does not exist in a vacuum: it is shaped by social assumptions regarding gender, citizenship, and nationality. Once a law is passed, it goes far beyond a page of paper, and affects men and women's

personal lives: their families, their careers, their own personal identities. For this reason, we have included background definitions on the terms "gender," "citizenship," and "nationality." We have also provided personal stories and testimonials from women affected by these laws.

## **Campaign for Women's Right to Nationality in the Middle East/ North Africa Region**

### The State of the Law

#### **International Agreements:**

#### **Article 15 of the Universal Declaration of Human Rights**

- 1) Everyone has the right to nationality
- 2) No one shall be arbitrarily deprived of her/his nationality nor denied the right to change his/her nationality.

Although this Declaration is not legally binding on States, it represents a broad consensus of the international community and, therefore, has a strong moral force on the practice of States in their international relations. Although the Declaration is not legally binding, public criticism in the media and in the UN can be used to condemn violations.

#### **CEDAW**

Adopted by the United Nations General Assembly on December 18, 1978.

Article 9 (1) states:

States Parties shall grant women equal rights with men to acquire, change or retain their nationality. They shall ensure in particular that neither marriage to an alien nor change of nationality by the husband during marriage shall automatically change the nationality of the wife, render her stateless or force upon her the nationality of the husband.

Article 9 (2) states:

States Parties shall grant women equal rights with men with respect to nationality of their children.

An Optional Protocol for CEDAW was passed in December 2000, which improved the complaint mechanisms available for violations of CEDAW. However, no Arab nations signed.

#### **Convention on the Rights of the Child**

Adopted by the United Nations' General Assembly in November 1989. It states:

The child shall be registered immediately after birth and shall have the right from birth to a name, the right to acquire a nationality.

States Parties shall ensure the implementation of these rights in accordance with their national law and their obligations under the relevant international instruments in this field, in particular where the child would otherwise be stateless.

## **Arab Women's Right to Transmit their Nationality: Historical Discrimination and Claim for Equality**

At first glance, a woman's right to transmit her nationality to their children might appear inconsequential when compared to the other pillars of Arab feminists' struggle, like revising the personal status laws or penal codes. The struggle for women's right to transmit citizenship is equally important, however, since the denial of this right consecrates a form of legal discrimination against women and violates most Arab constitutions which recognize equal rights for women and men.

Moreover, the denial of this right for women creates tremendous social problems for mothers and children in families of mixed nationality. Poverty and lack of formal education present added obstacles to extending the mother's nationality. This problem is further aggravated when the husband dies, the couple divorces or has domestic disagreements, or the husband flees; his absence leaves the children with no effective nationality. The children then grow up in a country to which they belong intellectually, emotionally and nationally, but where they do not enjoy full citizenship rights and are treated like foreigners throughout their lives. Although these children were born and raised in their mother's country, and love this country as they love their own mothers, they are denied citizenship to that country. On top of the fact that women deserve citizenship as a basic human right, women play an important role in instilling spiritual and moral values in children and in shaping their intellectual, psychological and social thinking. An individual thus has an intimate bond and sense of belonging to the mother, and thus to her nationality; the law should reflect this link.

The denial of women's right to full citizenship hinders women's political participation, as well as their right to the protection of the state and to economic guarantees. With respect to gender and nationality, laws expressly reinforce gender inequalities and deprive women of the right to nationality, rather than treat them as full-fledged members of their societies.

No logical rationale supports the denial of women's right to transmit their nationality to their husbands and children. Without any legal basis for their arguments, the proponents of the denial of full citizenship to Arab women depend on antiquated, patriarchal mindsets to continue this injustice. It is past time for honest and open dialogue about women's right to transmit their nationality to their children.

## **Regional Analysis**

Across the Middle East and North Africa, married women are denied their right to nationality if their husbands are non-nationals. Article 9 of CEDAW explicitly holds state signatories responsible for granting women equal rights with men to acquire, change or retain their nationality as well as the right of women to pass their nationality on to their children and husbands. Although all of the countries discussed here have signed this convention, none of them have fulfilled their promises to grant full citizenship to women and to respect their rights as outlined in the treaty. Instead, all signatory Arab states have expressed reservations on this provision of the Convention. Local nationality laws in these states are unconstitutional in that they contradict the provision of equality between all citizens at all levels in each of their respective constitutions.

Many Arab women who marry foreigners are unaware of what this marriage will entail. Knowledge of citizenship rights in general, and nationality rights in particular, is by and large lacking. In many parts of the world, including the Machreq/Maghreb region, citizenship is emerging as the central point for protest and resistance by NGOs against social, economic and political exclusion.

Grassroots organizations in the Machreq/Maghreb region have exerted immense efforts to pressure states signatories of CEDAW to fulfill their promise of granting women the right to full citizenship. Consequently, some interesting changes regarding family and nationality laws have taken place, or will soon take place, in some Arab countries. Below are highlights of recent developments:

- **Egypt** recently modified its nationality legislation, allowing Egyptian women married to non-nationals to pass on their nationality to their children (July 2004)
- In **Morocco**, several women's groups have been working with some political parties on the issue of nationality, with the objective of a significant change in the legislation, giving women the right to transfer nationality to their children systematically. The bill will be debated in parliament next October 2005 following a recent announcement to that effect by King Mohammed VI.
- In Algeria, the parliament passed a new law allowing Algerian women married to non-Algerian men to pass on their nationality to their children and spouses (March 2005)

## Country-by-Country Analysis

## ***Egypt***

### **Constitution**

The Egyptian Constitution, promulgated in April 1923, Article 11, declares:

"The State shall guarantee the proper coordination between the duties of woman towards the family and her work in the society, considering her equal with man in the fields of political, social, cultural and economic life without violation of the rules of Islamic jurisprudence."

Article 40 adds:

"All citizens are equal before the law. They have equal public rights and duties without discrimination between them due to race, ethnicity, language, or creed."

### **Personal Story**

This woman was eighteen years old when she got married. Today, she is forty years old. She is self-employed and works as a hairdresser.

She married a Saudi national and spent a year in Saudi Arabia. After a misunderstanding with her husband and his family, she returned to Cairo. She remained separated for five years until she got the divorce. She gave birth to her only son in Cairo, but today he lives in Saudi Arabia with his sixty-five year-old father, who is uneducated and works as a trader.

The couple met when the wife was working in one of the hotels prized by Arab guests. As she said: "He came with his sister to the hairdressing salon at the Hilton. He saw me and proposed two days later."

She did not finish her studies due to the financial situation of her family and entered early a job market full of temptations which dictated her choice. As she puts it: "I wanted to marry, live and travel. I chose him because he dazzled me."

## **Syria**

### **Constitution**

The Syrian Constitution, adopted on March 13, 1973 states, "The citizens are equal before the law in their rights and duties" (Article 25, Clause 3)

The Constitution further declares:

"The state guarantees women all opportunities enabling them to fully and effectively participate in the political, social, cultural, and economic life. The state removes the restrictions that prevent women's development and participation in building the socialist Arab society."

### **Personal Story**

This Syrian woman, S.R., is 47 years old and married to a Jordanian Palestinian man, G.K., who is 58 years old. She obtained a diploma in economics from the University of Baghdad, and works as a civil society activist. Her husband is Jordanian of Palestinian origin, and has a master's degree in agro-economics. They have been married for 26 years.

The couple has two children, the older aged 24 having graduated as a dentist from the University of Aleppo and the younger aged 22 having graduated as a sociologist from the University of Damascus and currently studying in the United States.

The couple's economic situation is acceptable. They depend on the husband's income and on the wife's annuities.

Circumstances of the Marriage: "My father was the head of the FAO in Baghdad and I used to study at the University of Baghdad. I met my husband during a one-month training course that I followed within the Department where he used to work. We got to know each other and decided to get engaged.

My mother opposed the marriage fearing I might live in Jordan, far from her, but she drew back before my stubborn determination. No one in the family suspected we might face problems, especially that my sister is married to a Sudanese. We got married and we moved to Damascus where my husband was transferred in the scope of his work within one of the United Nations missions.

We did not feel the weight of the situation at first, even when we discovered that my husband could not own property and we had to register the house in my name. This seemed to be normal to both of us.

When my husband retired from office and started to consider working independently, problems became to surge; my husband was unable to own property and had to conduct his business in my name, which made me bear responsibilities I could well do without. I had to sign contracts, deposit profits, withdraw money... despite these difficulties, it did not occur to us to leave Syria and return to Jordan where my parents-in-law live. My husband loved Damascus and my children were born and grew up there. My older son even refused to move from our neighborhood as he feels this is his hometown.

My children grew up in Damascus and did not feel they were foreigners. They were treated like the other Syrian students in terms of acceptance to schools and universities. The shock came when we discovered that my son could not adhere to the Dentists' Association in Syria after his graduation, which also denied him the right to work since he was not member of the Dentists' Association. Moreover, he could not remain in Syria for more than three consecutive months since he no longer had a student card (upon his graduation), nor did he have a work

permit. He has to leave Syria every three months, while he feels that he belongs to this country where he was born and where all his childhood and adolescence memories lie.

This situation led my younger son to travel to the United States in order to continue his studies and obtain residence and citizenship so as to be all able to live and work in the same country. My husband and I are against the idea. But, could you imagine that if I were sick and my son's residence permit expired (three months), he would be forced to leave me sick and go away.

I do feel the danger of the situation now. Had I known these obstacles, I would have never married a non-Syrian national. I also refuse that my sons marry a Syrian girl for all their properties would become hers. If I were trustworthy with my husband, nothing guarantees that my sons' future wives would act in the same manner.

I tried hard to find a solution enabling my family to live normally and without condemning my sons to discrimination, but to no avail.

Children of Syrian mothers who were born and live in Syria must be granted the same rights as Syrian citizens with respect to residence, work and ownership. Otherwise, Syrian women must be allowed to pass on citizenship to their children.”

## **Morocco**

### **Constitution**

The Moroccan Constitution of October 7, 1996 declares that men and women have equal rights. The first section consecrates freedom of all Moroccan citizens, which is then cemented in Article 5, which states that all Moroccans are equal. Article 8 of the constitution certifies this equality regardless of gender; "men and women enjoy equal political rights."

### **Personal Story**

#### **The Story of Zaynab, who Married an Non Moroccan**

##### **Circumstances of the Marriage**

"...I met him at university... we were friends at first and it never occurred to me in three years that, one day, he would become my husband... I used to consider him as a "foreigner"...this is why I was surprised when he proposed... I was the only daughter among my brothers and my family who opposed my marriage with a foreigner, although he was Arab, for a fundamental reason, i.e. distance. They feared one day would come where I will have to live far from them. The situation got more complicated when my uncles interfered and considered that being the only daughter, my family had a "priority" over me. So, they betrothed me with one of my cousins who met all the requirements that made him an acceptable husband... the comparison was hard... nevertheless, I succeeded.

I was able to make a hole in the wall of resistance by winning my older brother, and then my mother, over to my opinion. They helped me bring my father round until I could get him to meet my fiancé... this encounter was very important in that it had two major outcomes which changed the course of things: on the one hand, my father was reassured as to the morals of my fiancé and on the other, he made him swear that we would live in Morocco... and this is how we finally got married."

##### **Were you aware of the consequences entailed by your marriage with a non-national?**

"I did not know a thing on the matter. The only difference for me was that my husband belonged to another country which was very far... as I said, distance was the main reason for my family's fear and hesitation before accepting the marriage... my husband had lived in Morocco for a while before our wedding and he became accustomed to living there, so the decision to remain in Morocco was not imposed on him, since his plans were along the same lines."

##### **Based on your experience, what are the consequences of marrying a non-national?**

"I could measure the extent of my past ignorance of these consequences. I was convinced, at the time, that my husband would become Moroccan by his mere marriage with me. Had I been aware of the difficulty, or even the impossibility to acquire citizenship since we applied for it 14 years ago without obtaining it, I would have given the matter a second thought and I might have changed my mind, despite the profound harmony that existed between us... I did not examine the matter and no one could give me some advice... I was the only one in my family to marry a foreigner.

The consequences were numerous and had a great impact on my life and on that of my family... my husband could not find a permanent job in his field of specialization in line with the high degree he obtained; rather, he had to content himself with episodic jobs... So, I had to take on the responsibility for my choice... and I made advanced studies. I was driven by ambition, of course, but I also wanted to guarantee a given standard of living for my family, especially that I would never ask my father for help... Luckily, the relationship that binds me to my husband is a source of inner peace which smoothes material problems away.

The biggest shock came with the birth of my daughter. I had thought she would be registered in the civil status register upon birth, but this was not the case... I was overcome by a feeling of distress: she was my daughter, but at the same time, she wasn't really... straight after the birth, my husband paid the relevant fee for obtaining the Moroccan nationality and we are still waiting... we have been waiting for 14 years.

As for my children, they are foreigners in their own country. They hold the same passport as their father... when we travel, I have to obtain a return visa of no more than three months with the security services... my children seldom travel due to the burdensome and humiliating formalities they have to undergo... but, this is not the only problem... with respect to education, in case my daughter passes the high school diploma before reaching the age where she can apply for citizenship (19), she will be accepted in public institutions according to the quota specified for foreigners (5% in the Faculty of Medicine for instance) even though she manages to obtain good grades.

I was recently told that my daughter who will turn 15 must obtain a residence permit and that I should prove, being her mother, that she is my dependent... could you imagine that? My daughter who has only been in Morocco, who was born and who lives there needs a residence permit! This leads me to talk about the psychological effects of this situation. My children struggle daily against psychological problems due to the fact that their country does not recognize them...the denial of the Moroccan nationality affects them highly (see Rana's testimony)."

#### **What are the means used in order to face this situation?**

"We concentrated all our efforts on trying to obtain the Moroccan nationality for my husband. For fourteen years, we contacted the competent ministers whether directly or through friends. We spend our time waiting for a piece of news. We follow the meetings of governmental councils... and the file is always under study..."

Thanks to ADFM, I started to participate in the working group which undertakes advocacy with public authorities in order to change the Nationality Law. It was no longer my problem, but that of many other Moroccan women married to non-nationals..."

#### **Proposals**

"The solution lies in changing the law. The Nationality Law must allow Moroccan women married to non-nationals to transmit their nationality to their children. Meanwhile, we could come up with measures that can alleviate the sufferings of children, such as reducing the naturalization age from 19 to 15 and seeing to it that the process becomes automatic."

## **Jordan**

### **Constitution**

The Jordanian Constitution, formulated and adopted on November 28, 1947 (ratified January 1, 1952) contains in Article 6 that:

- (i) Jordanians shall be equal before the law. There shall be no discrimination between them with regards to their rights and duties on grounds of race, language or religion.
- (ii) The Government shall ensure work and education within the limits of its possibilities, and it shall ensure a state of tranquility and equal opportunities to all Jordanians.

### **Personal Story**

**Aïcha** is a 30-year-old housewife, and is married to a Palestinian man in his sixties. Both she and her husband are illiterate and live in Al Zarqa', Jordan. They have ten daughters and two sons, who have reached the tenth grade or below.

The couple has a spending power of less than 200 dinars per month. Aïcha receives about 30 dinars from the Ministry of Social Development, as well as allowances from Ahl Al Khair and Al Jundi Association. Her husband worked as a hawker, a greengrocer, and a seller of sweets, but now due to old age and accompanying mobility and sight troubles, he has stopped working

Aïcha contracted a traditional marriage organized by the parents and she was unaware of what nationality and identity meant. She spent all her life in Al Zarqa' with her husband and children as any other ordinary citizen.

Her husband moved to Jordan after the Naqba in 1967 and he used to hold the red ID which he could have exchanged for the Jordanian passport. But, he didn't, whether out of laziness or because he could not afford the relevant formalities.

Aïcha is Jordanian of Palestinian origin. Her marriage with a Palestinian national was considered a normal and acceptable thing. At the time, nationality and identity were of little importance: "I used to ignore everything about nationality and residence."

Now, however, Aïcha recognizes the social consequences of her marriage, Aïcha says: "I feel sad and miserable. My children suffer from not holding a nationality. They were not able to finish school, since teachers and principals did not allow them in if they did not submit the requested documents. Each time, I was able to have my daughters back to school through a bit of string-pulling. But, when they reached the high-school diploma, they were forbidden from continuing their studies and were obliged to stay at home."

Since Aïcha's family is poor and incapable of meeting the needs of the daughters, the latter had to contract early marriage at the age of sixteen/seventeen. One of Aïcha's daughters is disabled. She has no access to healthcare, or to health insurance. "Every time I think about my children," says Aïcha, "I go crazy and feel desperate."

Aïcha's children have birth certificates, but they do not hold passports or IDs. She cannot afford help from lawyers. When Aïcha's daughters got married, their husbands had to undertake long and exacting procedures to obtain an approval since they do not have a registration number. They have no right to ownership and inheritance in Jordan. They could not finish their studies, they were unable to work, and they are not entitled to health insurance.

In addition to the practical difficulties, the children suffered psychologically from the deprivation of Jordanian nationality. The children feel sad. They were constantly threatened with being thrown out of school and used to feel embarrassed vis-à-vis the other pupils. Their inability to finish their studies and work made them lose hope in a better life for them and their parents and they had to contract early marriage in order to lighten the financial burden weighing on their family. "My children are lost," says Aïcha. Her children are constantly blaming her for their situation.

One of Aïcha's married daughters said: "We have no rights. This is why I do not feel Jordanian." Her youngest daughter who still goes to school has not abandoned her dream to finish her studies and become a teacher.

Aïcha said: "Were my daughters considered Jordanian nationals, they would have been able to finish their studies, work and improve their situation and ours. They would have

worked and gotten us out of the abyss. As for my son, had he been able to finish his studies, he would have entered technical school and learnt a trade to build his future on.

Aicha says, "I feel responsible for our sufferings." "My daughters have no future." "Poor people like us have no rights." If she could start over again, she says, she would marry someone with a recognized identity. She describes her husband as lost and says he is responsible for the whole family being helpless.

Children must be granted nationality. Holding the Jordanian nationality could have allowed greater support from the government and would have solved the problem of education and healthcare. Nationality marks the dawn of a better life for Aicha and her daughters.

## ***Lebanon***

### **Constitution**

The May 23, 1926 Lebanese Constitution consecrates the principle of equity among nationals. Clause 'B' of the Major Principles of the Lebanese Constitution includes:

"Lebanon is Arab in its identity and in its association. It is a founding and active member of the League of Arab States and abides by its pacts and covenants.

Lebanon is also a founding and active member of the United Nations Organization and abides by its covenants and by the Universal Declaration of Human Rights. The Government shall embody these principles in all fields and areas without exception."

Clause 'C' asserts:

"Lebanon is a parliamentary democratic republic based on respect for public liberties, especially the freedom of opinion and belief, and respect for social justice and equality of rights and duties among all citizens without discrimination."

Article 7 further adds:

"All Lebanese are equal before the law. They equally enjoy civil and political rights and are equally bound by public obligations and duties without any distinction."

## **Definitions**

### **Gender**

Gender refers to the cultural and social differences between men and women. Concepts of gender are fluid in that they are constantly changing and being redefined. Gender is both historically and locally defined and varies greatly throughout the world. Like the social constructs of race and class, gender affects the roles people fulfill and the power they have in relation to others. Gender also impacts one's choices available and the resources one has access to. Gender inequality, and the social injustice that is caused by this inequality, plague human development worldwide.

## ***Citizenship***

A 'citizen' is defined as someone who is a native or naturalized member of a state. Citizenship then refers to a set of laws and practices that determine the relationship between the state and the people. A citizen is entitled to the rights and privileges allotted to an individual in that country, and are also entitled to protection from the state. However, citizenship is not equally accessible to all people; it is both gendered and hierarchal. The extent of one's citizenship is affected by a number of laws and social practices such as family law and personal status, political participation, and the ability to receive inheritance or own property.

## ***Nationality***

The right to nationality is one component of a person's right to full-citizenship. Every individual has a right to nationality of at least one state, based either on their place of birth or on the nationality of their parents. Nationality refers to one's legal recognition of their status as a citizen, and their ability to extend this status to their spouse or dependants. In each state, a number of regulations, mechanisms and laws determine who is, and who is not, entitled to nationality.

## **Contacts by Country**

Participants of the Gender and Citizenship Campaign:

### Egypt:

FWID

Mervat Abou Tieg

002025740644

[enas\\_elshafie@macmag-qlip.org](mailto:enas_elshafie@macmag-qlip.org)

### Jordan:

Jordan National Commission for Women

Dr. Amal Sabbagh

0096265560741

0096265526768

[gncw@nets.com.jo](mailto:gncw@nets.com.jo)

### Syria:

SWL

Nawal al Yazagy

0096393183030

[garro@scs-net.org](mailto:garro@scs-net.org)

### Morocco:

ADFM

Rachida Nafee

0021261472387

0021237737165

[association.adfm@menara.ma](mailto:association.adfm@menara.ma)

### Bahrain:

BWS

Wajeeha Al Baharna

0097317404967

0097336770777

[wajeeha99@hotmail.com](mailto:wajeeha99@hotmail.com)

### Algeria:

CIDDEF

Nadia Ait

[nadia\\_ait@yahoo.com](mailto:nadia_ait@yahoo.com)



## ***Electronic Resources***

BRIDGE, Instituted of Development Studies  
University of Sussex, United Kingdom

[www.ids.ac.uk/bridge](http://www.ids.ac.uk/bridge)

Resources on gender, development, and citizenship

"Women in Contemporary Democratization" (2000)

Shahra Razavi, Occasional Paper No. 4, Geneva: UNRISD

[www.unrisd.org](http://www.unrisd.org)

UNRISD is an autonomous United Nations agency that carries out research on the social dimensions of contemporary problems affecting development.

Women's Political Participation and Good Governance: 21<sup>st</sup> Century Challenges (2000) UNDP

[http://magnet.undp.org/new/pdf/gender/wpp/women\\_book.pdf](http://magnet.undp.org/new/pdf/gender/wpp/women_book.pdf)

Information on gender and governance. Includes case studies on India's local-government quotas for women, the gender budget in South Africa, Uganda's women's caucus, and campaigns to end violence against women in Latin America and the Caribbean.

UNDP Gender in Development Programme: Monograph Series

[www.sdn.undp.org/gender/resources/monograph.html](http://www.sdn.undp.org/gender/resources/monograph.html)

Gender and governance

Gender and Citizenship Initiative – UNDP POGAR

[www.undp-pogar.org](http://www.undp-pogar.org)

Aims to encourage policy debates and dialogue on women's citizenship in selected Arab countries, raise awareness of gender inequalities in legislation, build the capacity of Arab women's NGOs to lobby for policy changes, and build partnerships between women's NGOs and parliamentarians.

Women are Citizens Too: The Laws of the State, the Lives of Women (2002)

Nadia Hijab, Regional Bureau for Arab States, UNDP

[www.undp-pogar.org/publications/gender/nadia/summary.pdf](http://www.undp-pogar.org/publications/gender/nadia/summary.pdf)

Family laws, social protection laws, nationality, and election laws and their impact on the relationship between women and citizenship in the Arab states.

## Interview Kit

You may wish to interview people involved in the campaign (see contact list above), officials in the government, or women personally affected by the laws.

### Suggested Questions

(for interviewing women personally affected by the nationality laws)

#### General information:

- The wife : age, profession, level of instruction and family status;
- The husband: age, profession, level of instruction, nationality of origin, actual nationality, permanent place of residence;
- The children: number, sex, age, residence, nationality, level of instruction/profession;
- Number of years of marriage;
- Family income.

#### Circumstances of wedding:

- How did you know each other? Where did the marriage take place?
- To what extent were you aware of the complications related to marriage with a non-national?

#### Interviewee's personal evaluation of his/her circumstances:

- What do you see as the consequences of your marriage with a non-national?

#### What is to be done?

- How have you confronted the described situations?
- What measures do you think could allow Arab women to transfer their nationality to their children?