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Post Arab Uprising—Where Are The Voices Of Women In Tunisia In 2020?

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ABSTRACT: The state is committed to the protection of acquired rights for women and works to support and develop them. The state shall endeavour to achieve the principle of parity between men and women in elected offices. The state shall take measures to ensure the elimination of violence against women. Family life should be the nucleus and determined both inside and from the state. The family is the nucleus of a nucleus of society. To organize the family is to organize society and to democratize the family is to democratize society.¹

Keywords: Arab-Spring, Women, Reform, Elections, Progress and Equality.

INTRODUCTION

December 2010 and January 2011 saw countries in the Middle East and North African region (referred to as the Arab Spring) witnessing anti class, one of which was Tunisia. For example, the assassination of two political leaders in 2011, the initial attack on the Tunisian army in the Cerebri mountain range, and the ongoing clashes between protesters and the police.² These incidents, especially, resulted in a deteriorating situation of security and political instability within Tunisia, amidst other issues. However, despite these challenges, Tunisia remained committed to progress through a democratic transition trying to ease the demands of protesters. In contrast to other countries situated within the Arab Spring region, Tunisia, with the exception of and alongside Turkey, has made further progress in what has come to be known as the "Arab Spring uprising". Political parties (established and newly established) have agreed to renounce the general sense of uncertainty that would have made it almost impossible to achieve. The result is that civil society and trade unions were treated as important political allies that played a role in shaping the political scenario in Tunisia, which included women's organisations, students, labour and liberal. After a series of setbacks, fluctuations, disagreements and corruption, which endured over a period of several years, post the "Arab Spring uprising" the National

¹Article 40 of the Tunisian Constitution.
²Charles H. Wessels, *Women, the Law, and the Family in Tunisia* *Gender and Development* (1996) 4(2):43-44.
³It has been commonly acknowledged that the act of self-immolation on 17 December 2010 of Mohammed Bouazizi ignited the wave of spontaneous protest. The root of these protest was as a result of decades of repression, injustice, exclusion and the absence of the more basic of fundamental rights afforded to human beings.
⁴R. Hoad, "Conflict matrix of Tunisia - OSCE" (2014) available at <http://www.osce.org> [accessed on 22 Aug 2020] 1-24. In 2015, there were also two high profile political assassinations that have been attributed to Islamist groups. In February, Chokri Belkaid, leader of the left-leaning Democratic People's Movement, was assassinated as he left his home in the Tunis suburb El-Mansouriyah. Just five months later Mohammed Ennaceur, the leader of the nationalist Movement of the People party was similarly targeted as he left his home in the capital. Ennaceur's assassination prompted widespread protests and increased political polarisation across the country. Both incidents have been linked by the Tunisian government to the Salafite/jihadist organisation Ansar al-Sharia Tunisia (AST).
⁵Tunisia (1956-present) Political Science University of Central Arkansas available at <http://www.ucs.edu> [accessed on 18 September 2019] page 1-3.
⁶Engel, Tunisia at 40: Towards Drafting a New Constitution' *American Society of International Law* (2011) Volume 17 Issue 18 1-12.
⁷Abdelkamel Bakas, "Tunisia in Transition: Women in Limbo" *al-Jadeed* issue 142, 146-147 Spring 2010/ Fall Al-Radia Journal, 2014. alradiajournal.com [accessed on 22 June 2020] page 1-8.
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