HARAKA

WOMEN'S ECONOMIC, SOCIAL, AND CULTURAL RIGHTS IN TUNISIA

The Novact Institute for Nonviolence is a non-profit organisation dedicated to conflict transformation and peacebuilding. For over 20 years, we have been working to build positive peace through nonviolence in the Mediterranean region.

For more information, see www.novact.org.

This policy paper was produced as part of the **Haraka project**, implemented by the **Novact Institute for Nonviolence** in partnership with the Tunisian **Association of Democratic Women** and the **Joussour Association for Citizenship**.

This publication has received support from the Spanish Agency for International Development Cooperation and the Barcelona City council. The content of this publication does not necessarily reflect their position.

WOMEN'S ECONOMIC, SOCIAL, AND CULTURAL RIGHTS IN TUNISIA

Author

Shams Radhouani Abdi

Translation into Arabic

Shams Radhouani Abdi

Cover and design

Shakti Agency

Coordination

Novact Institute of Nonviolence

EXECUTIVE SUMMARY

The following policy paper was written within the HARAKA project. Therefore, it supports the project's objectives to advance women's economic, social and cultural rights through a three-pronged, cross-sectional approach that integrates an environmental justice perspective.

First, it provides a comprehensive review of the legal framework, including existing texts and ratified conventions, with a focus on assessing the effectiveness of their implementation, particularly in contexts where environmental justice and women's rights intersect. Second, it outlines the various actors that support, or can potentially support, the preserving and strengthening of women's economic, social and cultural rights. Third, it presents actionable recommendations in five different key areas. This paper tackles a three-dimensional issue.

First, it looks at the inclusion of women's economic, social, and cultural rights in Tunisian laws. Second, it scrutinizes the gap that exists between law and practice -in case those rights are indeed included in the law-. Third, it sheds light on the need to have a holistic perception of women's rights, which highlights their organic interconnectedness.

The writing of this paper followed a hybrid methodology. On a first stage, an extensive desk review was conducted to identify conventions and laws that needed to be centered in the paper, as well as the specific challenges faced by women that prevent them from having a fulfilling and dignified life. On a second stage, fieldwork was conducted.

The fieldwork had two components: interview with key informants (See Annex1) and an online survey disseminated among the 22-member association of the assembly of women (See Annex2). It had three objectives, first, solidify the main outcomes of the desk review; second, contribute to the evaluation of analysis of the identified legal frameworks; and third, draft recommendations that are rooted in the realities of women and organizations defending their economic, social, and cultural rights.

OUTLINE

I. THE ECONOMIC, SOCIAL, AND CULTURAL RIGHTS OF WOMEN IN TUNISIA

Women's social, economic, and cultural rights refer to the set of fundamental human rights that ensure women can live in dignity, security, and equality by participating fully in all aspects of society. These rights Guarantee access to decent employment and fair wages, safe and adequate housing, quality education, nutritious food, healthcare, social protection, and the freedom to participate in public life and express their cultural identity without discrimination. Denying these rights places women in situations of economic dependence and social vulnerability, increasing their exposure to gender-based violence, marginalization, and discrimination.

1. A brief history of women's rights in Tunisian laws

The roots of women's rights in Tunisian laws go as far as to the declaration of the Pact of Security in 1857, often considered as the country's first ever constitution. Not only did this document establish the principle of equality among all citizens[1] without discrimination but also opted for a gender-sensitive language, making the rights included in -in principle- not limited to men only.

In the 20th century, Tunisian thinker and reformer Tahar Haddad set the bar higher with his book *Our Woman in Sharia and Society*, published in 1930 and in which he called for the need to improve the status of Tunisian women and provide them with opportunities equal to those of men and with rights that guarantee their emancipation.

Although many Tunisian jurists at the time opposed him and attempted to counter his ideas, his perspective has had an impact on the laws of newly independent Tunisia from 1956 onward, specifically on the promulgation of the Personal Status Code. In addition to Haddad's ground-breaking book, the 1930s and 1940s also witnessed the birth of the Tunisian women's rights movement in its organized form; two women organizations were founded, **The Union of Muslim Women (1938)** chaired by Bchira Ben Mrad and **The Union of Tunisian Women (1944)**, an organization linked to the Communist Party. The writings of progressive thinkers and the relentless work of women led to the introduction of women's rights in Tunisian laws at the dawn of the country's independence in 1956.

During this period, introducing women's rights in laws was also linked to the Universal Declaration of Human Rights (1948), which included in its preamble a statement on the equality of rights for men and women and emphasized the need to combat discrimination against women. Many countries, including newly independent Tunisia, enacted local laws and took measures aimed at elevating the status of women, expanding their rights, and reducing discrimination against them. The Tunisian State demonstrated its will to embody this principle by enshrining women's rights in the Constitution and by regulating it in laws.

However, it is undeniable that a gap has always existed between what is intended and what is concretized; what is hoped for and what is achieved; what is stated and what is applied. In addition, within the laws themselves, the path towards full equality is far from over.

1. Chedi Berriche, Gender and Human Rights, Faculty of Law and Political Sciences in Tunis, MA dissertation, 2022.

2. The Tunisian Constitution[2] and the economic, social, and cultural rights of women

2.1. The "Principle of Equality" in the Constitution

Although the economic, social, and cultural rights of women are not explicitly mentioned in the Tunisian Constitution, they can be implied from the "principle of gender equality through the formulation of the constitutional rule."[3]

When the constitution addresses the citizens as '*muwatinūn*' and '*muwatināt,*' it means that the principle of equality is to be generalized in all other articles of the constitution, laws, decrees, and every other legal text. Theoretically, this must ensure that any interpretation that restricts some rights to men and not women must be completely disregarded.[4]

In addition to the aforementioned linguistic choice of the Tunisian Constitution, the principle of equality between men and women in rights and in duties is echoed in Article 51, which embraces the principle of equal opportunities between men and women in assuming various responsibilities in all fields.

This principle represents evidence of the state's *self-assigned* commitment to gendering its policies, and eliminating all discrimination against women, including in the field of economic, social, and cultural rights.

Article 51

"The State is committed to protecting women's acquired rights and ensuring their consolidation and promotion.

The State guarantees equal opportunities for men and women in access to various responsibilities and in all fields.

The State strives to ensure parity between women and men in elected assemblies.

The State takes measures to eliminate violence against women."

2. The Constitution of July 25, 2022.
3. Chedi Berriche, Gender and Human Rights, Faculty of Law and Political Sciences in Tunis, MA dissertation, 2022.
4. Chedi Berriche, Gender and Human Rights, Faculty of Law and Political Sciences in Tunis, MA dissertation, 2022.

The principle of equality is also echoed in Article 124, stipulating the guarantee of equality before the judiciary, which is *supposedly* a guarantee of equality before the law. In this regard, "the right to equality before the judiciary, in filing a complaint and seeking protection from it in defence, is the only way to guarantee equality in and before the law."[5]

Article 124

"Everyone has the right to a fair trial within a reasonable time. All individuals are equal before the courts.

The right to litigate and the right to a defence are guaranteed. The law facilitates access to justice and provides legal aid to the poor.

Court hearings are public, unless the law provides for closed sessions. Judgments must be delivered in open court.

In addition to equality before the law, Article 19 of the Constitution also guarantees equality before public administration and state services. These include public entities that administer specific government functions, ranging from local to national agencies, and state services ranging from those provided by local entities such as municipalities to those provided by national entities such as ministries.

Article 19

"The public administration and all state services are at the disposal of citizens on the basis of impartiality and equality. Any discrimination between citizens based on any affiliation is an offense punishable by law."

Despite being overtly stipulated in the constitution, the principle of equality is often faced with challenges to its concretisation. These challenges are sometimes related to the lack of harmony between the constitution itself and the laws. And if this harmony does indeed exist, then problems will emerge with the applicability of the laws which requires more than mere texts; it requires political will and the involvement of various actors both within and outside the state. It also requires funds and clear operational accountability measures. In this regard, **Organic Law No. 2019-15 of February 13, 2019** relating to the organic budget law, stipulates in its Article 18 that state budget must be thought, drafted, and executed "according to objectives and indicators guaranteeing equity and equal opportunities between men and women and (...) between different social categories, without discrimination." However, the subsequent finance laws did not abide by such a predicament.

5. Chedi Berriche, Gender and Human Rights, Faculty of Law and Political Sciences in Tunis, MA dissertation, 2022.

> *"Modern constitutions are often seen as "social contracts" which should govern the life of the society. Generally, in a democratic country in theory it is not so much a contract "between" the State and the people but rather a contract among people, determining how they should organize themselves, reconcile different interests and shape their State."*
>
> HUMAN RIGHTS AND CONSTITUTION MAKING
> OFFICE OF THE HIGH COMMISSIONER, NEW YORK AND GENEVA 2018

2.2. ESCRs in the Constitution:

Other articles in the Constitution stipulate the preservation of the economic social, and cultural rights of citizens, both men and women, *now established by the Principle of Equality.* These articles are plentiful, including **Articles 16, 22, 23, 41, 43, 44, and 46.**

Article 16

"The wealth of the nation belongs to the Tunisian people. The State must work to distribute its revenues on the basis of justice and equity among citizens in all regions of the Republic."

Article 22

"The State guarantees citizens individual and collective freedoms and rights. It ensures them the conditions for a dignified life."

Article 23

"Citizens are equal in rights and duties. They are equal before the law without any discrimination."

However, it is worth noting here that Article 23 *only* guarantees non-discrimination before the law *and not within it.*

Article 41

"Union rights, including the right to strike, are guaranteed.

This right does not apply to the National Army.

Judges, security forces, and customs officials do not have the right to strike."

Article 43

"Every human being has the right to health.

The State guarantees preventive and healthcare services to every citizen and provides the necessary resources to ensure the safety and quality of healthcare services.

The State guarantees free healthcare for people without support or sufficient resources.

It guarantees the right to social security coverage, under the conditions established by the law."

Article 44

"Education is mandatory until the age of sixteen.

The State guarantees the right to free public education at all levels. It ensures that the necessary resources are provided to ensure quality education, teaching, and training."

Article 46

"Every citizen has the right to work. The State shall take the necessary measures to guarantee this right based on competence and fairness.

Every citizen has the right to work in decent conditions and to fair remuneration."

3. Tunisia and the international conventions on girls and women's ESCR

3.1. The International Covenant on Economic, Social and Cultural Rights (ICESCR)[6]

The International Covenant on Economic, Social and Cultural Rights was announced in 1966. Tunisia signed this covenant on April 30, 1968, and ratified it on May 18, 1969. It obliges states parties to take deliberate and progressive measures to ensure the economic, social, and cultural rights of people. Several ESCR are namely included in the covenant, such as:

- Right to work, with just and fair conditions.
- Right to adequate standard of living
- Right to health
- Right to social security
- Right to form and join trade unions
- Rights related to family, maternity, and children"

Article 3

*"The States Parties to the present Covenant undertake to ensure the equal right of **men and women** to the enjoyment of all economic, social and cultural rights set forth in the present Covenant."*

ICESCR

However, the adoption of the ICESCR remains limited in Tunisia because the country has not ratified the Optional Protocol to the ICESCR which outlines the complaint and investigation mechanisms for the covenant's application.

3.2. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)

Tunisia has ratified the convention in 1985 but initially had reservations regarding articles on family and nationality rights because those were seen as opposing traditional and religious values. However, these reservations were officially withdrawn in 2014.

6. https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-economic-social-and-cultural-rights

Article 3

*"States Parties shall take in all fields, in particular **in the political, social, economic and cultural fields**, all appropriate measures, including legislation, to ensure the full development and advancement of women, for the purpose of guaranteeing them the exercise and enjoyment of human rights and fundamental freedoms on a basis of equality with men."*

CEDAW

In addition to the ratification of CEDAW, Tunisia has also ratified the related Optional Protocol in 2008. This protocol allows individuals or groups to submit complaints to the CEDAW Committee about violations of women's rights when national authorities fail to respond to those complaints.

3.3. UNESCO convention against discrimination in education

This convention was issued in 1960 and ratified by Tunisia in 1969. It seeks to prohibit discrimination in education on grounds such as race, religion, gender, language, etc., ensuring equal access to education. It is particularly interesting to defend the social, economic, and cultural rights of girls.

3.4. African Charter on Human and Peoples' Rights, "Banjul Charter"

Adopted by the Organization of African Unity (OAU) in 1981 and entering into force in 1986, this regional instrument protects a wide range of civil, political, economic, and collective rights (e.g. peoples' rights to development, culture, natural resources). Tunisia ratified it on March 16, 1983.

The Protocol to the Banjul Charter on the Rights of Women in Africa, commonly known as **The Maputo Protocol**, was adopted in 2003 in Maputo Mozambique. It addresses a range of issues pertaining to the rights of women and girls such as:

- Elimination of discrimination against women
- Right to dignity
- Right to life, integrity, and security
- Elimination of harmful practices (such as female genital mutilation)
- Marriage and family rights
- Access to justice and equal protection before the law
- Health and reproductive rights, including the right to abortion in certain cases
- Economic and social welfare rights
- Protection of women in armed conflicts

It aims to ensure gender equality and empower women across the African continent by legally obligating States to uphold these rights. This protocol is one of the most recently ratified regional instruments as it was ratified by Tunisia in 2018.

3.5. UN Convention on the Rights of Persons with Disabilities (CRPD)

Tunisia has ratified the UN Convention on the Rights of Persons with Disabilities in 2008. Article 6 of the convention is fully dedicated to women with disabilities.

Article 6

"1. States Parties recognize that women and girls with disabilities are subject to multiple discrimination, and in this regard shall take measures to ensure the full and equal enjoyment by them of all human rights and fundamental freedoms.

2. States Parties shall take all appropriate measures to ensure the full development, advancement and empowerment of women, for the purpose of guaranteeing them the exercise and enjoyment of the human rights and fundamental freedoms set out in the present Convention."

This article recognizes that women with disabilities often face multiple forms of discrimination at the same time, mainly gender-based and disability-related but also other ones especially emanating from the intersection of the first two (like economic vulnerability, lack of access to education, lack of access to health services, etc.)

The ratification of this convention entails that Tunisian national laws and policies must address the specific needs and vulnerabilities of women with disabilities, including protection against violence, ensuring access to services, and promoting equality.

3.6. The Istanbul Convention

The Istanbul Convention, officially called **"The Council of Europe Convention on Preventing and Combatting Violence against Women and Domestic Violence"** was adopted by the Council of Europe on April 7, 2011, making it the first legally binding treaty to combat violence against women and domestic violence. Tunisia's ratification of the convention is yet to be concretized, despite the formal invitation of the Council of Europe in 2020.

A draft bill for ratification (bill no.115/2020) has been submitted for approval yet still awaiting enactment, as the invitation was accepted but the legal and institutional measures to ratify and implement the convention are still pending.

3.7. International Labour Organization (ILO) Conventions

Tunisia has ratified several ILO conventions, including those pertaining to women's ESCR such as **C100 – Equal Remuneration (1951)** – ratified in 1968, and **C111 – Discrimination (Employment and Occupation) (1958)** – ratified in 1959.

However, Tunisia has not ratified certain ILO conventions that could have an impact on solidifying women's ESCR. **C155 – Occupational Safety and Health Convention (1981) and C129 – Labour Inspection (Agriculture) Convention (1969)**, unratified by Tunisia, are conventions that can support advocating for the rights of women agricultural workers who are consistently victims of work accidents and lack of regulation in the workplace.

In addition to the previous, Tunisia has ratified none of the conventions that protect migrant workers and their families. It places migrant women in a situation of vulnerability, especially in the absence of operational frameworks that protect them, confiscating not only their ESC rights but also further exposing them to all forms of violence, particularly human trafficking and sexual violence.

4. List of Tunisian laws

4.1. Laws on women's rights with an "ESCR Component"

This part looks at national laws that are centred on women's rights while having a segment or component specifically dedicated to their economic, social, and cultural rights. Oftentimes, these laws are resorted to in order to advocate for rights that do not necessarily fall under the category "economic, social, and cultural" and more under the category "civil and political," and, "sexual and reproductive." However, not only are these rights interconnected but a socio-economic component can also be inferred from these laws.

	The Personal Status Code (1956)
What the law says	• The first text following the country's independence in 1956 affirming the equality of women in Tunisian law. It notably prohibits polygamy, unilateral repudiation, and requires mutual consent to marriage. It also establishes a judicial procedure for divorce. • It has undergone several amendments in the 1960s and the 1970s to address social, economic, and cultural rights. These amendments pertain to the right to work, the right to move freely, and the right to open bank accounts without authorization from the husband. • Later amendments removed the concept of "wife's obedience to her husband," and replaced it by "mutual respect." • Other amendments granted Tunisian women more economic, social and cultural rights: For example, the mother can pass on her surname and nationality to her children, open savings accounts in their names, and represent them in legal affairs. • Other amendments enhanced the promotion of joint household management, protection of divorced mothers, emancipation of minor daughters through education, and community property in marriage.
What we say about the law	• The promulgation of the Personal Status Code and its subsequent amendments came as a product of struggles led by women and their allies both at a national and international levels (for example, the amendments which took place in the 60s and the 70s reflected the spirit of an international women liberation movement). • At the level of public discourse, the Personal Status Code is often restricted to its regulation of marriage, divorce, and family affairs. The social, economic, and cultural rights mentioned in the code are often disregarded or obstructed by other issues. • The code is still rooted in inequality because it stipulates, acknowledges, and reinforces inequality in inheritance which further obstructs women's access to resources such as land and property, preventing them from accessing a dignified life rooted in their overall wellbeing and exposing them to all forms of economic abuse and exploitation.

	Law No.58 on the Elimination of Violence against Women (2017)
What the law says	Law No.58 is based on a holistic approach that covers four dimensions: Prevention, Protection, Prosecution and Criminalization, and Support for survivors of gender-based violence. The missions of Protection, Prosecution, and Support fall under the purview of the five frontline ministries (women, health, interior, justice, and social affairs). This law recognizes violence against women as structural and systemic and acknowledges that eliminating it must also go through structural and systemic procedures by mandating coordination across the aforementioned five ministries. Other ministries such as culture, education, religious affairs, etc. must also play a preventive role, as stipulated by Law 58. The law defines and criminalizes multiple forms of violence against women and allows women victims of violence to obtain temporary and longer-term protection orders without needing to lodge penal complaints or seek divorce immediately. With regard to women's economic, social, and cultural rights, the law identifies "economic violence" as a form of violence against women and provides examples like, but not limited to, "economic exploitation." The law defines economic violence (or abuse) as follows: "any act or non-act likely to exploit women or deprive them of economic resources, whatever their origin, such as deprivation of funds, wages or income, control of wages or income and prohibition of work or coercion to work."
What we say about the law	In practice, the effectiveness of the law is hampered by weak implementation rooted in lack of resources, insufficient awareness, and reluctance among authorities to enforce it fully. In its rejection of "economic violence," the law stands in sharp contrast with inequality in inheritance stipulated in the Personal Status Code which represents a form of economic abuse (according to the definition provided in Law No.58). In this regard, the two laws contradict each other. The law is still ineffectively enforced due to lack of knowledge of its existence among women, especially those in rural areas and impoverished urban areas. In several cases, women do not seek protection because they do not know that they are protected by the law. In practice, the law is enforced only when there is visible physical violence (only in the reported cases). Often times, other types of violence such as economic violence are disregarded (almost fully disregarded when not accompanied by physical violence). Examples of economic violence include: • Forcing women (by husband, father, or brother) to leave waged labour (often following marriage)

- Forcing women to retreat from forms of organizing for social, economic and cultural rights (this happened with women working in agriculture who attended initial meetings then refrained from participating in organized action)
- Controlling women's spending decisions (by the husband, father, or brother who decide where a woman's money should be spent)
- Making financial decision-making for the couple, or the family, without consulting women.
- Preventing women from working (often following graduation)
- Confiscation of wages (often by the father or the older brother). This happens with young women still living under the family's roof.
- Eviction from the home. This is often considered as a psychological violence but it also needs to be seen in economic terms.
- Denial of access to assets. In many cases, women contribute to building a family home (or sometimes even do it on their own) and then get nothing after divorce.

نظريّة الياغرطة ما تحكيش على كعبة ياغورط. أما تحكي ع العلاقة بين الأزواج وسط مؤسّسة الزّواج ولّا العايلة وإلّي تخلّي المرا تخرج بيدّها على راسها، الشّي إلّي يمثّل عنف اقتصادي كبير.

الاستعارة هاذي، إلّي جابتها كاتبة نسويّة اسمها تيتو لاكوك، تحكي على آلاف (كان موش ملايين) الحالات وقتلّي مرا وراجل يقرّرو يبنيو حياة مع بعضهم، الرّاجل يتلها بالمصروف الكبير (كيما مثلا شريان دار ولّا كرهبة) والمرا تتلها بالمصروف الصّغير (كيما مثلا مستلزمات الدّار والصّغار من موادّ تنظيف وماكلة وخضرة وغلّة و... كعبات ياغرط).

إلّي يصير مبعّد، خاصّة في حالة الطّلاق، هو أنّو الرّاجل يلقا روحو بأملاكو والمرا تلقا روحها بكعبات ياغورط فارغين ...

في حقيقة الأمر، المصروف الكبير ماهوش كبير، والمصروف الصّغير ماهوش صغير، الزّوز مهمّين في الحياة، أما وقتلّي يتمّ تقسيمهم بالطّريقة هاذي، النّساء يخرجو ديما خاسرات، أو بعبارة اصحّ، مفقّرات.

4.2. Laws on ESCR with a "women component"

	The Labour Code (1968)
What the law says	The Tunisian Labour Code is the main legal framework regulating employment relationships in Tunisia. It governs workers' rights and duties, contracts, wages, working hours, and occupational safety. It ensures protections like minimum wage, social security, and the right to unionize. The Code applies to both public and private sector employees, with amendments over time to reflect labour reforms. The code has specific chapters dedicated to women's issues such as motherhood, breastfeeding, etc. For example, Chapter II: Protection of Maternity (including maternity leave, right to breastfeeding, etc.) It is stipulated in this chapter that workplaces should provide "breastfeeding rooms." Chapter III: "Night work of women and children." Night work of women is decided in specific cases stipulated by the law. In each of these cases, it is decided by order of the Minister of Social Affairs, taken after agreement of the professional organizations representing the employers and workers concerned. The code was amended to prevent employers from taking any discriminatory measures against women that would place women below men in their enjoyment of the rights stipulated in the Code. (Article 5, bis).
What we say about the law	The amendment of the code to include non-discrimination against women came as a product of a tireless advocacy led by the women's rights movement in Tunisia represented by feminist organizations and women's committees in unions. Section II of Chapter III deals with the sector of agriculture with no mention of women. The reality of inequality between men and women makes them differently positioned in the enjoyment of their rights and, or, in their organizing to fight for their rights (i.e. in unions). When women are confined to the domestic space and prevented from being fully present in the public space, or when they are overburdened by domestic shores, it becomes unlikely for them to organize and fight for their rights. The Code is not inclusive of workers in the informal sector, many of whom are women doing low-paying jobs without workplace protection and social-security. The Code is not inclusive of migrant workers, many of whom are women in the field of domestic labour.

	Paternity leave days are tremendously lower than maternity leave days, which breaches the principle of "joint household management" stipulated in the Personal Status Code. Although an important amendment was introduced with the promulgation of Law n.44 (2024), which added more days to both paternity and maternity leaves, the gap remains rather large. With the exception of Chapter II, "women and children" are treated as one monolithic category. This, not only infantilizes women but also makes invisible their specific needs in the workplace. Since the several decisions are taken by order of the Minister of Social Affairs after "agreement of the professional organizations representing the employers and workers concerned," without mentioning the need to proper and efficient representation of women workers in those organizations. The law does not take into consideration, nor even alludes to, unpaid work done by women: care work and household work, oftentimes seen as the "natural role of women." When working women are burdened with a double-shift workday (one in the workplace and one in the household), it becomes almost impossible to organise among each other and fight for their economic, social, and cultural rights.

	Law No.61 on the Prevention of Human Trafficking (2016)
What the law says	It aims to prevent all forms of exploitation to which individuals, especially women and children, may be subjected, and combat it by preventing and punishing perpetrators and protecting and assisting victims. Article 2 of this law defines human trafficking as: "the recruitment, transportation, transfer, diversion, deportation, harbouring, or receipt of persons by means of force, weapons, or threats thereof, or other forms of coercion, kidnapping, fraud, deception, exploitation of a position of vulnerability, abuse of influence, or the delivery or acceptance of sums of money, benefits, gifts, or promises of gifts to obtain the consent of a person having control over another person, with the intent of exploitation in any form, whether by the perpetrator of such acts or by placing them at the disposal of others for exploitation. Exploitation includes the exploitation of the prostitution of others, or other forms of sexual exploitation, forced labour, forced service, slavery, practices similar to slavery, servitude, or the removal of organs, tissues, cells, gametes, embryos, or parts thereof, or other forms of exploitation."
What we say about the law	Although this law is important to combat various forms of exploitation to which women might be subjugated, its presence in the public discourse is not aligned with its aims and objectives (it is oftentimes used to throw accusations at people showing solidarity with migrants and migrant women).

	Law No.9 regulating contracts and prohibiting sub-contracting (2025)
What the law says	As inferred, this law brings about two major decisions: First, it prohibits fixed-term contracts (commonly known as CDD from "Contrat à Durée Determinée"). Second, it prohibits sub-contracting.
What we say about the law	This law is received as a win against precarious work. However, its proper application is essential for the validity of this claim. Women workers are particularly affected by this law because sub-contracting is prominent in the field of cleaning services, predominantly occupied by women.

4.3. Laws on Environmental Rights

Environmental rights describe a set of fundamental rights that guarantee every individual the ability to live in a safe, healthy, and ecologically balanced environment. These rights encompass access to clean air and water, protection from pollution, preservation of natural resources, and participation in environmental decision-making processes. Environmental rights are not separate from economic, social, and cultural rights because of the interconnectedness of issues like health, education, food sovereignty, agriculture, etc.

In Tunisia, environmental rights form the foundation upon which environmental justice struggles are built. In this regard, it is important to distinguish between 'Climate Justice' and 'Environmental Justice'; both are closely related but distinct concepts.

Environmental justice focuses on the fair distribution of environmental benefits and burdens, ensuring that no group—especially marginalized or low-income communities—suffers disproportionately from pollution or environmental harm. Climate justice, on the other hand, specifically addresses the ethical and political dimensions of climate change, emphasizing that those who contribute least to global warming (i.e. countries of the global south) are the most affected by its impacts, and that responsibility must be directed at the countries contributing most to global warming (i.e. countries of global north).

While environmental justice is broader and includes issues like toxic waste or access to clean air and water, climate justice zeroes in on the inequalities and responsibilities related to climate change**.** In Tunisia, environmental work has been concerned with environmental justice, with several groups and movements fighting against pollution, waste dumps in residential areas, extraction of resources, etc.

Tunisia does not yet have a specific law on "environmental justice," let alone a law on the intersection between environmental justice and women's ESCR. However, it is argued that environmental justice in Tunisia is integrated through constitutional principles, national institutions and strategies, international commitments, and political measures.

Article 47 of the Constitution

"The State guarantees the right to a healthy and balanced environment and contributes to its protection. It is the State's responsibility to provide the necessary means to eliminate environmental pollution."

Article 48 of the Constitution

"The State must provide drinking water to all on an equal basis and must preserve water resources for future generations."

Although environmental rights are supposedly granted through the constitution, realities of women say otherwise. Women still emerge as the first victims of the absence of environmental justice.

For example, women in rural areas, such as sheep and cow-breeders and artisans, are directly impacted by water shortages which affects their work and their livelihoods. This often leads women to let go of their profit-making activities, retreat to the domestic sphere, or move to urban space in search of jobs that will only add precarity to their lives.

In addition to the previous, because of the intersection of the lack of environmental justice and the absence of social security, women working in agriculture face extremely hazardous conditions that lead to the degradation of their health.

This is mainly due to the unregulated use of pesticides (without adequate protection) coupled with lack or absence of access to health facilities (due to informal work, women workers do not benefit from personal treatment cards *'carte de soins'*).

This does not only have an impact on the worker herself, but also on other women in her family. For example, in many cases, when a woman is no longer unable to work due to deteriorating health, her minor daughter would drop out and replace her in the fields. In these particular cases, several rights are compromised, including the right to education for girls.

4.4. Laws on ESC rights of women

	Law No.37 regulating Domestic Work (2021)
What the law says	The law aims to establish a respectful and non-discriminatory domestic work system that respects human dignity and is consistent with the Constitution and Tunisia's international obligations. It includes regulating the relationship between a domestic worker and one or more employers, whether by contract or independent practice. According to the law, adequate health and safety conditions must be provided, along with decent housing if the work requires it. Also, the employer is required to register the worker with the National Social Security Fund and pay the necessary contributions.
What we say about the law	Since the majority of domestic workers are women (with the exception of those working in subfields such as gardening), this law has a direct impact on the ESCR of women. This law was promulgated after a study conducted and published by ATFD entitled: "Domestic workers in Grand Tunis: Working conditions, reality of violations and challenges of decent work." This study included a series of recommendations on the need for regulation. It would therefore be interesting to see whether the introduction of this law has had a positive impact on the lived experiences of domestic workers or not. The applicability of this law is still questioned because domestic workers are invisible due to the invisibility of their area of activity. Despite its importance, the implementation of Law 37 faces several challenges. These challenges include: prevalence of the informal sector and of informal intermediaries which weakens the practical enforcement of the law, operation without written contracts and social security registration, and lack or absence of awareness of the very existence of the law. Workers' lack of knowledge about their rights and employers' lack of knowledge or dismissal of their legal obligations (contract, CNSS registration, rest periods, etc.) makes it challenging to apply the law. Thus, the implementation of the law cannot be reached with limited inspection measures (i.e inspecting private homes, which is sensitive and regulated due to privacy rights). In fact, effective implementation of the law requires: Awareness campaigns, simplified registration procedures, stronger inspection mechanisms, support from civil society organizations, accessible complaint systems for workers, and financial commitment for the overall implementation.

	Law No. 51 on establishing a transfer category for women agricultural workers (2019)
What the law says	The law aims to create a new type of transportation dedicated to workers in the agricultural sector (permanent, seasonal or emergency), paid for based on the number of seats or the distance travelled.

	Decree-law no.4 (2024)
What the law says	This law aims at regulating the social protection regime of women agricultural workers. Its objectives include inclusion, economic integration, decent work conditions, social security, health insurance, pension, and occupational accident coverage for women working in agriculture. It stipulates the creation of a social protection fund specifically for women agricultural workers.
What we say about the law	The practical enforcement of the decree is insufficient. Ongoing accidents, persistent informality, and the absence of systematic monitoring indicate weak institutional accountability and a lack of political commitment, which impede the decree's translation into concrete protective measures. The effective implementation is hindered by multiple structural, administrative, and socio-economic constraints. The main challenges include: • Delay of implementing regulations: Although the decree was promulgated in October 2024, it still requires detailed implementing regulations and ministerial orders to clarify procedures, eligibility criteria, and operational mechanisms. In the absence of these complementary texts, the decree remains largely non-enforceable and cannot be translated into concrete benefits. • Predominance of informality in the agricultural sector: Women agricultural workers are predominantly engaged in seasonal and temporary work, informal labor arrangements, or unpaid family labor. Such employment patterns complicate their formal registration and hinder their integration into an institutionalized social protection system. The sector's structural informality remains a major barrier to the effective implementation of Decree No.4. • Limited administrative and institutional capacity: resources are needed within administrations and institutions (such as the Ministry of Social Affairs and the Ministry of Transport) in order to provide the administrative conditions for the implementation of the law.

Therefore, the operationalization of the decree requires: a comprehensive and up-to-date database of workers, systemic monitoring mechanisms, verification of work periods, human and logistical resources, and inter-institutional coordination.

Implementing the decree requires stable and sustainable financial resources to cover: healthcare services, maternity protection, work-injury compensation, and pension contributions.

Any delay in allocating funds, operationalizing the designated social protection fund, or ensuring sustainable financing directly impacts the system's viability.

In addition to the previous, this law puts on the table a core issue in Tunisia which is the issue of land dispossession that has been going on since the 19th century. To make Decree no.4 enforceable is of utter importance.

However, it also important to reflect on why women are working on land that is not their own and whether a process of redistribution of land would finally grant women the decent work they have been fighting for.

II. MAPPING OF ACTORS TO PRESERVE AND STRENGTHEN THE ECONOMIC, SOCIAL, AND CULTURAL RIGHTS OF WOMEN IN TUNISIA

This mapping identifies the various actors that are involved with women's ESCRs. In fact, collaborative work is crucial because it strengthens impact, builds solidarity, and enables sustainable strategies.

Working together allows organizations to unite their voices and speak with greater influence. This collective power helps amplify advocacy efforts at local, national, and international levels, making it harder for decision-makers to ignore women's demands.

When organizations coordinate campaigns, they can present unified demands, making their policy advocacy more effective and visible. Collaboration also allows groups to exchange knowledge, tools, and funding opportunities, avoiding duplication and maximizing efficiency.

Organizations with different strengths—legal expertise, grassroots organizing, or research—can complement each other's work.

1. State Agencies and Institutions

Actor (at both local and national levels)	Domain of Intervention
Ministry of Women, Family, Children and the Elderly	• Propose laws and amendments to laws following advocacy strategies • Take action during emergencies • Disseminate knowledge on laws pertaining to women's rights and their enforcement mechanisms • Ensure that the actions of organizations continue on the long-term because ministries are self-sustained institutions. • Supports the economic empowerment of women through its programs, namely: Samida and Raidet.
Ministry of Women, Family, Children and the Elderly: Child Protection Delegate.	• Intervene when the right to education is compromised (through forced drop-out, etc.). • Intervene when the economic, social, and cultural rights of girls are compromised (through forced labour, etc.)
Ministry of Women, Family, Children and the Elderly: National Observatory of Violence Against Women	• Produce data on economic violence. • Produce data on the violation of women's economic, social, and cultural rights.

Ministry of Social Affairs	• Propose laws and amendments to laws following advocacy strategies. • Offer social security services (issuing treatment cards, etc.)
Ministry of Social Affairs: Labour Inspectorates and Labour Inspectors	• Intervene when women's protection in the work place is compromised. • Intervene when maternity rights are not respected in the workplace. • Verify the existence of a "labour relationship" between two parties with the aim of supporting litigation efforts.
Ministry of Health	• Provide free public health services. • Promote women's sexual and reproductive rights. • Implement Law no.58 (Prevention against violence against women section) • Propose laws and amendments to laws following advocacy strategies.
Ministry of Education	• Propose laws and amendments to laws following advocacy strategies. • Implement Law no.58 (Prevention against violence against women section) • Change educational curricula in ways that promote women's economic, social, and cultural rights. • Provide girls with clear precise democratic knowledge on their rights and the laws which protect their rights.
Ministry of Agriculture	• Propose laws and amendments to laws following advocacy strategies. • Propose research-based policies.
Ministry of the Environment	• Propose laws and amendments to laws following advocacy strategies. • Provide protection for women doing hazardous work (especially when working with pesticides)
National Office of Family and Population (ONFP)	• Provide women with access to health, especially with regard to sexual and reproductive rights (such as access to safe abortions). • Provide women with health-related information, necessary for their well-being.

Police and Security Forces: Specialized Unit to Investigate Crimes Against Women and Children	• Enforce Law no.58 • Provide organizations with real-life cases of women victims of violence and how those cases were treated – if collaboration occurs - .
Local and Regional Deputies	• Re-establish dialogue between organizations working on with the state (currently absent). • Support the credibility of civil society organization currently facing defamation.

2. Non-Governmental Organizations, Civil Society, and Grassroots Movements

Actor (at both local and national levels)	Type	Domain of Intervention
UGTT: Union Général Tunisienne du Travail	NGO	• Facilitate dialogue between civil society organizations and the state represented by the various concerned ministries (listed above). • Support the informal organizing of women and provide it with frameworks, guidance, and structuring that allow for its sustainability. • Educate working women on their rights and how to strengthen them. • Share practical knowledge with civil society organizations on how to engage in dialogue and negotiation with state actors.
UTICA : Tunisian Union of Industry, Commerce and Handicrafts (Commonly known as the Organization of Employers)	NGO	• Play a role in negotiations for improved working conditions for workers in the formal sector. • Play a role in dictating state policies. • The role played by UTICA is often not worker-friendly but aiming for informal ties with the organization could be beneficial in certain cases.
FTDES: Forum Tunisien des Droits Économiques et Sociaux	CSO	• Provide a large database of studies and reports on all issues pertaining to economic and social rights (all published on the website). • Connect women's organizations with other organizations, informal groups, and social movements. • Support informal groups in structuring and organizing strategies.

ATFD: Association Tunisienne des Femmes Démocrates	CSO	• Connect women's organizations to each other and to funding opportunities. • Support civil society organizations working on economic, social, and cultural rights with introducing a women's component in their work. • Create a network of women's organizations to promote women's economic, social, and cultural rights • Share practical knowledge on advocacy strategies, knowing the organization's history with campaigning since the 1980s, especially in repressive political contexts. • Provide a large database of studies and reports on all issues pertaining to women's economic and social rights (e.g via Asma Fanni's Observatory) • Promote the culture of gender equality at all levels: social, political, cultural, and legal.
OSAE : Observatoire de la Souveraineté Alimentaire et de l'Environnement	CSO	• Provide a large database of studies and reports on all issues pertaining to access to land and resources and dispossession processes. • Provide learning opportunities, namely: OSAE's summer school and OSAE's field schools (One day gatherings done with people working in agriculture in which knowledge is shared by the people practicing it). • Connect organizations working on women's rights with women working in agriculture, breeding, food-transformation, foraging, etc.
Jbeniana's Union of Women Working in Agriculture represented by Mounira Ben Salah	Grassroots Organization	• Provide a real-life case of grassroots organizing and movement building. • Share the lessons learned from building the union in Jbeniana to replicate the experience in other location with the aim of building a national movement of women agricultural workers.

Youth for Climate	Grassroots Organization	• Provide opportunities to participate in their Youth for Climate School for young people in Tunisia. • Provide knowledge on climate issues through their policy papers.
Stop Pollution	Grassroots Organization	• Provide opportunities for climate actors to gather and collaborate, especially in light of the recent events in Gabès (Stop Pollution is the leading collective in the popular efforts to dismantle the polluting units of the Chemical Group in Gabès) .
Aswat Nissa	CSO	• Provide knowledge, studies, and reports. • Provide opportunities to work collaboratively not only with other organizations but also with grassroots movements. • Share their experience working with women agricultural workers through their project "Selma T3ich" and seek ways to expand it.
AFC: Association Femmes et Citoyenneté	CSO	• Support work conducted in Kef and the North-West Region. • Share lessons learned from working with state agencies and institutions and playing a federating role in the regional commission for the fight against violence against women (affiliated with the Women's ministry) which has representatives of civil society and of the five frontline ministries. • Share knowledge learned from their various projects revolving around women's economic empowerment.
Joussour: Association Joussour de Citoyenneté	CSO	• Support work conducted in Kef and the North-West Region. • Provide networking and collaboration opportunities by playing a proactive role in the Assembly of Women.

3. Other Actors

Actor (at both local and national levels)	Domain of Intervention
Primary and secondary schools' inspectors and teachers	• Drafting education curricula.
Secondary schools' teachers	• Creating clubs with students to promote women's economic, social and cultural rights.
Law students	• Representing the long-term factor of change because they are the future jurists of the country.
Lawyers	• Changing the trajectory of how certain cases are dealt with. Meaning, when lawyers file a specific type of cases in mass, with similar files, that require the judges are urged to break with older ways of looking at cases, a new precedent is set and laws can be enforced in more effective ways.

Which actors are committed to protecting, strengthening, and improving the economic, social, and cultural rights of women and which ones are not?

The following is a color-coded key to understand the degree of involvement of the actors mentioned evolved:

- **Strongly Involved**
- **Neutrally Involved**
- **Poorly Involved**

What is to be done and how to secure more involvement?

- With the strongly involved, bonds need to be solidified in formal ways through collaborations, agreements, cooperation, following both short-term and long-term agendas.
- With the neutrally involved, informal bonds need to be tied first by connecting to allies within those entities (for example, a certain teacher in a high-school).
- With the poorly involved, a strategy needs to be developed whether to counter their actions or to find allies within them.

III. RECOMMENDATIONS TO SOLIDIFY THE ECONOMIC, SOCIAL, AND CULTURAL RIGHTS OF WOMEN IN TUNISIA

The following recommendations are inscribed within a larger framework which is: The Theory of Change. This theory stipulates that strengthening networks of feminist organizations, building bridges and alliances with organizations and actors beyond the feminist sphere, and focusing on specific demands, is crucial to advancing and supporting women's rights. This does not only enable the various actors to develop stronger campaigns, but also provides a favourable ground to influence public policies and decision-makers. Through this approach, the following recommendations aim to advance a feminist agenda to protect, strengthen, and advocate for women's economic, social and cultural work.

The following recommendations offer, therefore, a strategic roadmap for feminist advocacy, legal reform, institutional accountability, and grassroots mobilization. These recommendations came to light following an extensive desk-work, a survey conducted among the member organizations of the assembly of women, and six interviews with key informants in the area of women's economic, social, and cultural right. The previous revealed the need for a comprehensive, multi-leveled approach that addresses both structural inequalities embedded in state policies and the daily realities of women's lives.

They are organized into five key areas:

- **State Policies:** to influence public policy and economic planning in ways that dismantle gender inequality and advance the economic, social, and cultural rights of women.

- **International Conventions and National Laws:** to urge Tunisia to ratify important conventions, align its legal framework with the Constitution and with human rights standards, and ensure enforceable protections for women.

- **The Work of Civil Society Organizations:** to strengthen technical skills and political perspectives of organizations working on women's rights, hold governments and companies accountable for their practices and policies, and serve as a watchdog to denounce missing public policies.

- **Collaboration with Relevant Actors:** to build strategic alliances across institutions, unions, movements, and educational spaces for a more coordinated and effective push to preserve and strengthen women's economic, social, and cultural rights.

- **Networking Between Organizations:** to create stronger feminist and feminine ecosystems capable of mutual support, knowledge exchange, and collective action.

Together, these recommendations aim at preserving and strengthening the work of feminist and feminine organizations and activists, and enhancing their direct and efficient implication in decision making.

More broadly, in attempting to provide a clear and actionable framework, they aim at challenging social inequality, institutional neglect, and economic violence while amplifying women's voices across all spheres—legal, political, economic, and cultural.

1. ON STATE POLICIES

- Advocate to mandate concerned ministries to include gender indicators and targets in all budget proposals.
- Advocate to obtain state measures against the externalization of care to the private sphere to unburden women from exhausting household responsibilities. (e.g., care facilities for children, public spending public services in health and transport, less bureaucratic procedures in public hospitals, etc.)
- Advocate to formalize informal work, offering social security, health insurance, and labour protections for women in agricultural and domestic work.
- Organize consultative neighbourhood committees before taking decisions that have an impact on the residents' daily lives (e.g., the establishment of waste dumps in urban areas).
- Pressure the state (through letters, conferences, movement building, etc.) to review the process of land dispossession that has been taking place in Tunisia since the 19th century until today.
- Pressure the state (through letters, conferences, and political organizing, etc.) to set a path towards acquiring sovereignty over national resources.
- Pressure the state to adopt clear policies that guarantee women's access to land and decent work for women working with land, through processes such as land redistribution.
- Support national companies such as SIPHAT, STEG, SONEDE, and others against privatization to guarantee the existing framework of economic, social, and cultural rights and aim to strengthen it.
- Advocate for the development of a clear operational plan for waste management.

2. ON INTERNATIONAL CONVENTIONS AND NATIONAL LAWS

- Advocate to ratify the Optional Protocol to the ICESCR to allow individual complaints and enforceability of ESCR.
- Advocate to ratify ILO Conventions C155 and C129 to set the path for the protection of women in agriculture and informal work.
- Advocate to ratify Istanbul Convention and harmonize laws and policies accordingly.
- Advocate to establish clear mechanisms to operationalize and enforce Decree no.4. protecting women agricultural workers.

- Advocate to include an article in the Constitution/or a separate framework law that openly and specifically stipulates and explains the principle of equality. In other words, the principle of equality should be directly stated rather than implied.

- Advocate to introduce a constitutional enforcement mechanism to monitor the compliance of all new and existing laws with the constitutional principle of equality.

- Advocate to amend Article 23 of the Constitution to explicitly prohibit discrimination within the law, not just before the law.

- Advocate to adopt a Framework Law on Equality to operationalize Articles 21, 23, and 51, as well as Law no.58, providing clear definitions, responsibilities, penalties for non-compliance, and implementation mechanisms.

- Advocate to amend the Personal Status Code to delete discriminatory articles and ensure equality in inheritance, making the code more compliant with the constitutional principle of equality.

- Advocate to amend the Law.58 to include inheritance inequality as a form of economic violence.

- Advocate to recognize unpaid domestic work (or care work) in the Labour Code to shed light on the invisible work of women.

- Advocate to recognize unpaid domestic work as a form of economic violence in Law no.58

- Organize local consultative meetings to harmonize Law no.51 on the transport of women working in agriculture to the local context.

- Advocate to prioritize social security measures women working in agriculture and treat providing them with a treatment card as a top priority.

- Advocate to fully operationalize the FUND mentioned in Decree no.4 by ensuring adequate and sustainable financial resources, setting up clear governance structure, and putting clear policies and regulations to implement the law.

- Advocate to resituate Law No.61 in its right course by advocating for migrants' rights.

3. ON THE WORK OF CIVIL SOCIETY ORGANIZATIONS

- Conduct trainings to disseminate theoretical and practical knowledge on women's economic, social, and cultural rights, as well as on the laws pertaining to those rights.

- Disseminate knowledge on Tunisian laws on ESCR that have a women's component as they remain largely unknown by CSOs and the general public (through digital campaigns, for example).

- Adopt a more holistic discourse when talking about the Personal Status Code that does not disregard to the social, economic, and cultural rights of women in order to solidify the rights already existent in the code and lead the struggle for more rights.

- Organize a communication workshop to define a common ground regarding language and terminology, and disseminate it in the media whenever there is discussion of women's economic, social, and cultural rights.

- Organize a workshop that highlights the interconnectedness between the private lives of women and their public lives, and how they shape each other. Then, develop campaigns and adopt a discourse accordingly.[7]

- Create community spaces in the headquarters of civil society organizations for women to meet and discuss their issues[8].

- Create equality clubs to raise awareness among women and men on the importance of "joint household management"[9]

- Strengthen the Asma Fanni Observatory for Economic and Social Rights in order to develop gender-disaggregated indicators and produce periodic reports, in order to support advocacy efforts.

- Conduct research and produce knowledge on economic violence, collecting scattered data and producing detailed reports to be used for policy reform to shed light on this disregarded element of Law no.58.

- Conduct research to produce data on whether the introduction of Law no.37 has had a positive impact on the lives of domestic workers or not.

- Organize awareness raising campaigns for the general public on the various forms of economic violence with examples from the real lives of women.

- Organize informal meetings with women to disseminate knowledge on legal rights, particularly in rural areas, focusing on property, inheritance, and protection from economic violence.

- Provide services to bridge the gap in healthcare access via mobile clinics, and telemedicine solutions for rural regions.

- Engage in active participation in local cultural programs, art workshops, and festivals targeting women and girls.

- Produce clear, accessible materials on legal, theoretical, and practical aspects of women's rights and environmental justice.

---

7. For example, the absence of "joint household management" burdens women and makes them too exhausted to lead an effort to fight for their rights in the workplace.
8. In order to alleviate women's isolation from each other and allowing them to organise among themselves and fight for their rights.
9. Burdening them with household chores prevents them from having the time to organise among themselves and fight for their rights.

- Implement money-generating activities to ensure funding allowing organizations to sustainably work with women and maintain consistent contact.

- Share the theoretical, practical, and technical knowledge of the Asma Fanni Observatory regarding the support of women victims of economic violence, with the aim of setting up listening units and social intervention units in different governorates.

4. ON COLLABORATION WITH RELEVANT ACTORS

- Re-establish the social dialogue with the state by organizing meetings and workshops with local and regional deputies[10].

- Organizing meetings and workshops with local and regional deputies to gain support for civil society organization (currently facing large-scale defamation).

- Organize workshops with local and regional deputies to co-build strategies aimed at aligning national laws with Tunisia's international commitments on women's economic, social and cultural rights.

- Organize consultations with UGTT and other professional organizations to verify and solidify women's representation in those organizations and other forms of consultations pertaining to labour and social affairs policymaking.

- Organize consultations with FTDES to connect to social movements and/or informal groups doing work pertaining to economic, social, and cultural rights.

- Introduce a women's right component when connecting with social movements and/or informal groups doing work pertaining to economic, social, and cultural rights.

- Organize consultations with the Ministry of Social Affairs and other concerned ministries to monitor women workers' adequate and effective representation in employer-worker consultations.

- Establish women's rights clubs in secondary schools and universities to raise awareness and empower youth as actors of long-term change.

- Develop specialized clubs for law students to train future judges and lawyers on gender equality and legal protections for women.

- Organize workshops with primary and secondary schools' curricula drafters to integrate women's rights and key legal protections (e.g., Law 58) into national curricula.

- Conduct awareness workshops with teachers to equip them with tools to teach legal rights to girls, particularly Law 58, in an accessible and democratic way.

10. Local deputies are more in touch with the realities of the regions they are representing. In fact, several social movements rely on the support of local deputies and several local deputies have themselves been part of social movements.

- Advocate to the Ministry of Education to educate school-aged girls about their rights through tailored civic education programs.

- Engage lawyers to file similar cases in various regions that are compiled in a way that requires the application of the law and the insurance of women's economic, social, and cultural laws. This will pressure judges to practice the enforcement of the law in ways that are more compliant with it.

- Partner with law faculties and bar associations to train legal professionals on women's economic, social, and cultural rights.

- Pressure UGTT (through letters, informal meetings, formal meetings, etc.) to create a sustainable framework to support the organizing of women agricultural workers and ensure their specific labour rights are addressed.

- Coordinate with regional labour inspectors to organize training and monitoring workshops focused on enforcing maternity protection and labour laws in the workplace.

- Develop an address book, both formal and informal, to be better equipped to respond to emergencies.

- Give platform to the union of women agricultural workers in Jbeniana to share the lessons learned from grassroots organizing and replicate the experience in other locations with the aim of building a national movement of women agricultural workers.

5.ON NETWORKING BETWEEN ORGANIZATIONS

- Participate in the learning opportunities provided by OSAE (The Observatory of Food Sovereignty and Environment) such as their summer school and their field schools.

- Found a collective long-term vigil to monitor workers lay-off following the ill-collateral impact of the introduction of Law No.9 regulating contracts and prohibiting sub-contracting. This vigil will aim at supporting women organize among themselves and calling for the correct enforcement of the law.

READINGS ON WOMEN'S ECONOMIC, SOCIAL, AND CULTURAL RIGHTS

قراءات حول الحقوق الاقتصاديّة والاجتماعيّة والثّقافيّة للنّساء:

حول حقوق النّساء في القوانين التّونسيّة:

- شادي بالرّيش، «الجندرة وحقوق الإنسان»، مذكّرة لنيل الماجستير بحث في القانون الخاصّ، كليّة الحقوق والعلوم السّياسيّة بتونس (2022)

- حفيظة شقير، «مشروع قانون لمكافحة العنف ضد النساء: التّمييز عنف أيضا»، المفكرة القانونيّة، تونس 2016))

حول القوانين الّتي تخصّ الحقوق الاقتصاديّة والاجتماعيّة للنّساء:

- زهير بن جنّات، «العاملات المنزليّات في إقليم تونس الكبرى: ظروف العمل، واقع الانتهاكات ورهانات العمل اللّائق،» مرصد أسماء الفنّي الجمعيّة التّونسيّة للنّساء الدّيمقراطيّات (2020)[11]

- حياة العطّار، «نظام الحماية الاجتماعيّة للعاملات الفلاحيّات: سياسة للحماية أم إعادة تدوير للهشاشة؟» المنتدى التّونسي للحقوق الاقتصاديّة والاجتماعيّة (2025)

حول الحقوق البيئيّة والنّفاذ للأرض:

- منيارة مجبري-مقدّمة لحمزة خان-، «تداعيات غياب العدالة البيئية وتأثيرات تغير المناخ على الحقوق الأخرى»، المنتدى التّونسي للحقوق الاقتصاديّة والاجتماعيّة، (2024)

- ندى الهمّامي (تحت إشراف علاء المرزوقي)، ورقة سياسات حول أزمة المياه في الوسط الرّيفي، شبيبة من أجل المناخ (2025)

- هيثم القاسمي، النّساء الفلّاحات في تونس: التّهميش المركّب، عدسات جندريّة (2023)

وثائق عمليّة:

- منيارة المجبري، رابح بن عثمان، إيناس الأبيض، رحاب مبروكي، «دليل بناء حملة مناصرة بيئيّة موجّه للنّشطاء وأصحاب وصاحبات الحقوق، المنتدى التّونسي للحقوق الاقتصاديّة والاجتماعيّة (2024)

- شمس الرّضواني العابدي، معجم رصد العنف المسلّط على النّساء، مشروع دعم المرصد الوطني لمناهضة العنف ضد المرأة في تونس (2023)

11. Publié en Français sous le titre « Les Travailleuses Domestiques dans le Grand Tunis : Conditions de travail, réalité des violations, et enjeux du travail décent. »

ANNEX 1 : LIST OF KEY INFORMANTS

Key informant	Description
Chedi Berriche	Student Lawyer, researcher, and author of MA thesis in Private Law “Gender and Human Rights”
Marta Luceño Moreno	Consultant, researcher, author of several studies on violence against women and gender-based violence.
Raja Dahmani	President of ATFD (Tunisian Associaiton for Democratic Women)
Mounira Ben Salah	Organizer, activist, and leader of the first organized action led by women agricultural workers.
Aymen Amayed	Executive director of the Tunisian Observatory for Food Sovereignty (OSAE).
Ines Labiadh	Coordinator of the climate justice within The Tunisian Forum for Economic and Social Rights (FTDES)

ANNEX 2 :

LIST OF ORGANIZATIONS MEMBERS OF THE ASSEMBY OF WOMEN

Name	Governorate
1. Association joussour	KEF
2. Association Honna	KEF
3.Association sage femmes	KEF
4. Organisation défense personnes en situation d’handicape	KEF
5. Union des femmes	KEF
6. Association Ardh Tayba	Seliana
7. Union des femmes	Seliana
8. Bénévoles Bouarada	Seliana

9. LTDH Seliana	Seliana
10. Om EZINNE	Seliana
11. Voix d'EVE	Sidi bouzid
12. Victoire pour la femme rurale	Sidi bouzid
13. AMID vision	Sidi bouzid
14. Jeunes aux services des femmes	Kasserine
15. Tigar	Kasserine
16. Jeunes Volontaires	Kasserine
17. Jeunes Actifs Kasserine	Kasserine
18. LTDH Kebili	kebili
19. Association Touris	kebili
20. Association Nebrass	kebili
21. Association Souk Ahad pour le le Dev et le Tourisme	kebili
22. Association Telmin pour le dev et la culture	kebili