

CARE
INTERNATIONAL
- EGYPT

An Evaluation to “Empowering Women to Claim their Inheritance Rights- WIN” Project



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An Executive Summary

The denial of women's inheritance is a form of violence against women and is also a violation to human rights, in general, and to women's rights, in particular. Being aware of that, CARE International and the European Union decided to implement the “Empowering Women to Claim their Inheritance Rights (WIN)” multi-faceted project in order to support women to get their inheritance. The project activates the role of local civil society organizations on the community and governorate levels hand in hand with the local institutions/authorities in such a way that stimulates the emergence of diversified and multiple-parties local initiatives and societal mechanisms to promote women’s access to property and inheritance rights, and ends up with having 12000 women claim and obtain their inheritance.

This study comes as a part of CARE International in Egypt and the European Union’s interest in evaluating the WIN project. There is no doubt that final evaluations for projects play an important role in assessing the overall efforts and their success or failure in achieving the project intended objectives. In addition, they reveal any areas of weaknesses or deficiencies that require further attention or reform, especially if the project is replicated or scaled out to other governorates in the future. This study aims to evaluate the WIN project through explaining the following aspects:

1. Assessing the rationale of the WIN project;
2. Assessing the efficiency of the project in achieving the planned activities and results;
3. Assessing the impact of the project and identifying the unintended results achieved from the project;
4. Exploring the level of project sustainability and the possibility of scaling-up the project in the future;
5. Exploring the key challenges which the project faced or still faces;
6. Summarizing the strengths or areas of success in the project in addition to the weaknesses or areas for improvement in the project.

The study is divided into several sections starting with an introduction, background, research methodology, the project rationale, significance, the various aforementioned aspects of

assessment, and ending up with the recommendations. The study depends on a qualitative methodology which included among its research methods reviewing the various project documents, in-depth interviews with those in charge of the project and the project beneficiaries in addition to the discussions with focus groups, which included representatives from “Beit Ele’ila” or the “Family Home” in Assiut, the clergy, mediation committees, legal aid centers and representatives of intermediary NGOs and the pioneers of change and women beneficiaries of the project in Sohag and Assiut, in addition to government representatives from Awkaf, Ministry of education and other entities in order to identify the project's activities and their impact on women and their lives and reveal the challenges met by the project and the areas for improvement.

The following are some of the most important findings of the study:

- The WIN project succeeded to stir the stagnant water by addressing an issue that no one dared earlier to talk about.
- The strength of the project lies in introducing a comprehensive and condensed framework that addresses the problem of denying women their inheritance. The pioneers of change played a huge role in raising awareness and mapping cases of denial which fed into and was enabling and supportive to the role of mediation committees. Finally the role of legal aid centers constituted a force of pressure that increased the ability of mediation committees to negotiate and convince other parties to give women back their right.
- The diversity of awareness activities and the multiplicity of target groups is one of the strength points in the project. The project did not stop at awareness-raising seminars and door-knocking campaign, but also included other unconventional outreach activities, such as the interactive theaters, awareness through sports, educational trips and peer awareness which reflected on attracting men, women, youth and children from different age groups.
- The project significantly capitalized on the strong role of Imams and clergy because they are influential and their word is well heard. As a result, the project coordinated with them to deliver sermons and religion classes about women's right to inheritance. In addition, they took part in the seminars and gatherings in the villages and schools and were included in the mediation committees.

- The WIN Project was able to reach out for a large number of women in the targeted villages thanks to the awareness raising activities, which was able to reach a large percentage of the target group in addition to integrating the awareness raising of women's right to property with other activities and services provided to women and children, such as early cancer detection service, family planning campaigns, vaccination campaigns, medical convoys, insurance and social security, and a complex of schools, health and unity, the Local Unit.
- It is evident in the evaluation the very strong role of the mediation committees and their ability to mediate in solving numerous inheritance problems. This can be traced back to the comprehensive nature of their membership, their specialization in the subject of women's right to inheritance and their proximity of the target population.
- The project contributed to the attainment of inheritance by many women. As a result, the project was able to make a leap in the lives of families in which women received their inheritance in terms of improving their living conditions and their spending on food, drink, clothing, etc..., improve the education and health conditions for women and their families and their management to economic projects and, thus, empowering women economically and socially.
- In overall, this project has contributed to improving the conditions of life for women on various levels not only on the social or economic level, but also on the security level by avoiding family conflicts and crimes that may occur due to inheritance. In addition, by raising the level of awareness among women and men and enabling women economically and socially, the project was able to strengthen women's role in the sustainable development processes.
- In general, the WIN Project was able to break one of the largest "Taboo" in the Egyptian communities in Upper Egypt, and a cultural shift in the target villages towards demanding women's right to inheritance and disrespecting whoever deprives a woman from her legitimate right to inheritance.
- The cultural shift did not include men and women only, but it also included children and youth through various outreach activities, such as the awareness raising seminars and meetings, interactive theater and awareness through sports where a new culture and a new

and ideas were implanted, which should set the foundation for new future habits in favor of giving women their right to inheritance.

- Planning for the sustainability and continuity of the project activities by the nongovernmental organizations in collaboration with CARE is considered one of the key success points in the project, especially since the NGOs have capitalized on the various activities and services that are already planned or offered by the NGO throughout the year, whether for women, children or men (e.g. reproductive health, literacy, educational seminars, and medical convoys, and family planning), merging in them the activities related to observation and awareness of women's right to inheritance
- Finally, despite the end of the project, women still refer to the NGOs, the clergy, the pioneers of change and the members of the mediation committees to solve their problems, which confirms that the project has created a backbone for women that is close to them at the village level and able to support them in their claim for inheritance.

The Report Recommendations include:

- Continue to equip and prepare the various participants in the project with special trainings on communication and persuasion while taking into account the following: 1) the content of the training should be compatible with the trainee's capabilities either by simplifying the training or choosing trainers that have the experience to simplify the material, 2) the entities responsible for the project continuity and sustainability - as NGOs and the House of the Family in Assiut – should obtain a specialized training in writing project proposals to ensure the sustainability and continuity of the entity in general and of the activities related to women's right to inheritance in particular, 3) the exchange of experiences between governorates, especially governorates that have prior experience in mediation and customary settlement and, 4) trainings should be conducted in a more regular manner to refresh the information in the trainees' heads and provide a space to discuss challenges.
- Continue to expand the awareness activities in cooperation with religious institutions, continue to integrate the awareness of 'women's right to inheritance' activities within the current/available activities of NGOs, and continue in raising the women's awareness of their right to inheritance using non - traditional activities such as the interactive theater,

the educational trips, awareness through sport and peer education as well as integrate the awareness activities of women's right to inheritance within other activities and services provided to women, children or men, such as family planning campaigns, vaccination campaigns, various medical convoys, insurance and social security, schools, health and unity, the Local Unit, etc...

- Shedding light on the characters and experiences of successful women who were able to get their inheritance while highlighting the impact of obtaining inheritance on their lives and their families' economic, health and education conditions.
- Integration of men in gender related programs and formulating the goals and structures of gender related programs and projects in a way that ensures the integration of men in the various activities.
- Targeting the 'financially capable' and heads of households because they are directly involved in giving women their right to inheritance and targeting youth gathering places, such as universities, high schools and clubs using participatory projects that take into account the specificity of each age group and needs of the youth in addition to targeting children at schools and raising their awareness so as to create a new and different culture for the children in such young age.
- Cooperating from the very beginning of any project with the various relevant entities and engaging them in the preparation and planning of the project in addition to the trainings so that they become a backbone for the project to rely on. With regards to this project in particular, cooperating with entities such as the Local Unit, the Education Department, the Ministry of social affairs reflects very positively on better targeting for different segments in society.
- The need to join hands with all relevant entities that share the same goal in to avoid splitting and fragmentation of efforts, especially in pushing for a legislative reform, and the need for continued pressure and follow - up in order to add the article supported by the WIN project, especially that it is the fruit of a community dialogue and is backed by popular and social support.
- Using the national media and raising the citizen's awareness of this problem and its religious and social repercussions while targeting national media and not only local media.

- The need to institutionalize all project activities under one umbrella or at least under several bodies but coordinated through a clear, effective and sustainable mechanism. Institutionalizing one component of the project which is the mediation committees does not guarantee the success of the experiment when recurring because the strength of the project lies in the complementarity of its activities.

Introduction

- Studies indicate that around 9,600 murders are committed annually among family members over inheritance in addition to 223,000 case of a dispute over the inheritance and 9,500 Interdiction case over one of the parents or siblings.
- Denying women their right to inheritance, in particular, is considered one of the harmful practices and an act of violence based on gender, which is defined as socially and culturally constructed characteristics and roles of women and men and is associated with the power relations between men and women in society from which community perceptions emanate. Thus, this requires changing power relations that impede women's opportunities and their efforts for emancipation and affect women negatively. Despite the fact that women may be exposed to various forms of repression on several bases, such as class, ethnic, cultural, religious, national, etc..., gender remains, however, the key factor in determining women's social reality. As a result, according to the United Nations Population Fund (UNFPA), "the overall objective of gender equality is a society in which women and men enjoy the same opportunities, rights and obligations in all spheres of life. Equality between men and women exists when both sexes are able to share equally in the distribution of power and influence; have equal opportunities for financial independence through work or through setting up businesses; enjoy equal access to education and the opportunity to develop personal ambitions, interests and talents; share responsibility for the home and children and are completely free from coercion, intimidation and gender-based violence both at work and at home".¹ To the Economic Cooperation and Development (OECD), gender equality requires "equal enjoyment by women and men of socially-valued goods, opportunities, resources and rewards. Gender equality does not

¹ <http://www.unfpa.org/resources/frequently-asked-questions-about-gender-equality#sthash.zpXYkaiY.dpuf>.

mean that men and women become the same, but that their opportunities and life chances are equal".²

- Being aware of that and while being financed by the European Union and the Austrian Development Agency, CARE implemented the “Empowering Women to Claim their Inheritance Rights (WIN)” project between 2013-2016 in cooperation with the ‘Egyptian Human Development’ organization in Sohag and ‘Childhood and Development’ organization in Assiut to ensure women’s equal enjoyment of opportunities, resources and rewards. The WIN project aims at supporting women in obtaining their inheritance by activating the role of local civil society organizations on the community and governorate levels hand in hand with the local institutions/authorities in such a way that stimulates the emergence of diversified and multiple-parties local initiatives and societal mechanisms to promote women’s access to property and inheritance rights, ending up with having 12,000 women claiming and obtaining their inheritance.
- This study comes as a part of CARE International in Egypt and the European Union’s interest in evaluating the WIN project. There is no doubt that final evaluations for projects play an important role in assessing the overall efforts and their success or failure in achieving the project intended objectives. In addition, they reveal any areas of weaknesses or deficiencies that require further attention or reform, especially if the project is replicated or scaled out to other governorates in the future. This study aims to evaluate the WIN project through explaining the following aspects: 1) Assessing the rationale of the WIN project; 2) Assessing the efficiency of the project in achieving the planned activities and results; 3) Assessing the impact of the project and identifying the unintended results achieved from the project; 4) Exploring the level of project sustainability and the possibility of scaling-up the project in the future; 5) Exploring the key challenges which the project faced or still faces. The study concludes by summarizing the strengths and success of the project in addition to the points of weaknesses or areas for improvement in the project.

² <http://www.oecd.org/dac/gender-development/28313843.pdf>.

The Methodology of the Study

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

The Evaluation report relies on various research methods/tools which were used to evaluate the different aspects of the WIN project. These research methods include:

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

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

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

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

It can be noted from the results of the questionnaire data collection in Assiut and Sohag that there is very little difference in the results. Therefore, it is for the purpose of this assessment that the two governorates' results will not be completely separated in the analysis, except in cases where a clear difference between the two governorates exist. In addition, in analyzing the questionnaire's results and the results of the focus groups discussions, it becomes evident that the qualitative data drawn from the focus groups discussions are highly compatible with the quantitative results drawn from the questionnaire, which verifies the quality of data.

Project Rationale and Significance

The WIN Project is an important project given its interest in addressing a very timely and urgent problem, which is the problem of denying women in Egypt their right to inheritance. A large proportion of women in Egypt suffers from the denial of their right to inheritance especially from agricultural land which the villages' communities perceive as the domain of men. This fact is evident in the results of Egypt's agricultural census for 2009 - 2010 where the proportion of women - owned agricultural land was less than 3% compared to 97% of agricultural land owned by Men. A study prepared by Salwa Mohammed Mahdi, a professor of sociology, using to a random sample of two hundred working and non-working women with different qualifications found that 59.5% of women are deprived of their inheritance.

As noted earlier, the importance of the WIN project lies in that it supports gender equality, as defined by the United Nations Population Fund and the Organization for Economic Cooperation and Development increasing women's accessibility to opportunities, resources and rewards. On the other hand, the WIN project increases the ability of women to obtain and control resources, and take choices and make decisions on the family and community levels, in the local community, and market³, which is the essence of "empowerment". In addition, women's ownership to agricultural land and other properties support women's independence and their freedom to make decisions and increases their feeling of safety in the event of separating from their male partner (by death or divorce). Studies proved women who own a house or a land are

³ Jejeebhoy, Shireen J. 2000. In Women's Empowerment and Demographic Processes: Moving Beyond Cairo. NY: Oxford University Press.

least exposed domestic violence and women who tend to fight for the right to inheritance, are usually women who suffer economic difficulties and are afraid for their children to be homeless or else.⁴

In fact, the problem of denying women their right to inheritance - as perceived by Hind Fouad, the sociology professor at the National Center for Social and Criminological Research- is deeply rooted in our society in the name of customs and traditions, especially in border governorates such as Marsa Matrouh or North Sinai, which developed their own unchanging customary laws. In Upper Egypt, women are not offered their inheritance so that their husbands do not obtain that inheritance. They believe that if a woman obtained her inheritance, it will fall in the hands of her husband - who is from outside the family – so, "how can a strange man share their family property?". In the best case scenario, women receive a very small part of her inheritance called 'Radwa' since a large number of families in upper Egypt perceive a woman claim for her legitimate right to inheritance as a severe offense that stipulates boycotting her or disputing with he and she is either deprived from her right to inheritance or given 'Radwa'. All these inherited thoughts and habits reflected on the women themselves who have stopped completely from demanding their inheritance. The first reason for not demanding their inheritance, according to the study of Dr. Salwa Mohamed Mahdi, the professor of sociology, is that they became certain that it is impossible to access their inheritance. The second reason is family traditions which prevent women from claiming their inheritance. The next reason is their fear to be boycotted by their parents and family. Finally, demanding inheritance is associated in the minds of women with "shame".⁵ Therefore, solving the problem of denying women their right to inheritance requires changing the culture of the community and reforming its thoughts. Some scholars—especially legal scholars- believe in the importance of adding an article to the Criminal Penal Code, punishable whoever deliberately deprive a woman or a man from her or his right to inheritance or effuses to hand her or him the full inheritance with imprisonment, once proved by evidence. This shall ensure that women get their inheritance and deter anyone who might think of denying women their right to inheritance.

⁴ Panda, P., Agarwal, B., 2005. Marital violence, human development, and women's property status in India. *World Development* 33 (5), 823–850.

⁵ <http://www.masress.com/ahram/1758>

The Project Efficiency in Achieving the Planned Activities

The project comprises three results each of which includes a range of activities that have been implemented and are as follows:

Result (1) local institutions operate (6 civil society organizations) effectively together at the community level, and strongly coordinate with intermediary organizations at the governorate level to promote women's access to rights of inheritance and property rights and management including legislation and conditions of CEDAW.

1.1. Identify and select target communities and CSOs to lead community level advocacy

1.2 Institutional assessment of CSOs and determination of capacity building needs

1.3 Institutional assessment of partners HDEA and ACDA and determination of capacity building needs

1.4 Implement CSO and partner capacity building plans based on needs assessments

1.5 Promotion of women's participation in CSO management and decision making structures

1.6 Review and update the legal analysis of current policy and procedures for inheritance and property rights, including analysis of gaps in implementation of CEDAW provisions

1.7 Set and implement Governorate, National and International level advocacy strategies and plan.

Result (2) the establishment of local initiatives in six communities consisting of diverse parties that include women and show community-based mechanisms to promote women's access to property and inheritance rights.

2.1 Conduct a study on community knowledge, attitudes and practices (pre-KAP study) towards women's inheritance and property rights

2.2 Form Community Committees in each of the target communities

2.3 Discuss the findings of the KAP study with Community Committees, set and implement an action plan for community awareness-raising

2.4 Build the capacity of Community Committees in rights-based approach; women's rights especially inheritance rights, consultancy, mediating skills, conflict resolution, etc...

2.5 Build the capacity of community and religious leaders to participate effectively in community awareness raising

2.6 Conduct post - KAP study and measure the change in community knowledge, attitudes and practices (gender disaggregated data)

Result (3) 12,000 Women are empowered to effectively demand, access and manage their inheritance and property

3.1 Identify female and male Champions and Role Models

3.2 Capacity building of Champions and Role Models

3.3 Support female and male Champions in setting and implementing activity plans/initiatives for spreading awareness and empowering women

3.4 Produce guide for women on how to secure their inheritance rights

3.5 Improve the capacity of legal aid centers to provide legal consultancy, including infrastructure improvements

3.6 Initiate referral system for local women to access legal services

3.7 Support legal aid centers to be able to provide financial support for payment of court fees to women involved in cases to protect their rights

Regarding the activities of the above-mentioned results, the following appear from the analysis and the different focus groups discussions:

1) The role of the trainings and capacity building activities

It has been confirmed during the various focus groups discussions that all participants in the project received intensive training on women's right to inheritance, communication skills, negotiation and persuasion skills. In addition to the trainings on women's right to inheritance, NGOs received other trainings to improve their institutional capacities for, for example, restructuring the board of Directors, restructuring the committees inside the NGOs and improving the representation of women in decision-making.

It is clear from the focus group discussions that the trainings were not only comprehensive and diverse in their content, but were also marked by comprehensiveness and diversity in their target group as the trainings targeted all categories and groups involved in the project, including the pioneers of change, the members of the mediation committees, the members of the legal aid centers, and members of NGOs, as well as government representatives from the Ministry of Endowments or Al-Awakaf, Ministry of Social Affairs, Ministry of Education and others.

All participants in the focus group discussions pointed to the fact that the trainings they got were very important and useful. The members of the mediation committees pointed out that trainings on communication, negotiation and persuasion were extremely useful and reflected on improving their ability to choose the right time and place to start mediation and their choice of the most suitable person from the mediation committee to begin the mediation either due to his/her character or prominent

A success story: Com-Badar's NGO representatives referred to a Coptic lady who was ascended to their NGO's board of directors explaining that she has a remarkable ability to communicate with any and every one in the village easily for that she is trustworthy, a prominent figure in the community and is loved and respected from everyone in the village. This woman succeeded in easily communicating the idea behind WIN project to every house in the village and encouraged plenty of women to claim their inheritance or head to the NGO for help in that regards. She also helped women obtain National Identification cards, which is a necessary step for them to ask for inheritance.

stature among the family. In addition, it reflected on their ability to understand and analyze the different characters they face and engage with each character in the way that best suits it by persuasion or pressure, etc...

During their focus group discussions, the NGOs' representatives agreed that the trainings prepared by CARE helped significantly in raising their institutional capacity, rearranging their organizational structure and organizing their archives and work particularly with regard to the volunteers and women which made the NGOs - according the participants in the focus groups discussions- acquire an excellent rating when evaluated by other parties when they apply for a grant or partnership. Participants in the focus group also pointed out that: 1) the administrative training obtained by NGOs for documentation and structuring of the board of Directors and

restructuring committees reflected very well on the organization of work and on archiving in addition to restructuring departments and committees as some committees or departments were merged while some were canceled and others were activated or newly introduced. For example, the financial management department was newly introduced and the role of the procurement and volunteers departments, whose role was never active before, was activated. In addition, a committee for women was newly introduced, 2) training volunteers created a grassroots base for the NGOs that can assist the NGOs in their various projects and activities. Two female volunteers were able to ascend to the board of directors of an NGO after volunteering in the NGO and then taking part effectively in the NGO's General Assembly. Hence, the number of women in the NGO's board of directors became 7 instead of 5 women, 3) the training on women's representation in decision-making structures contributed to an increase in the numbers of women which was even doubled in some cases in the General Assembly, boards of directors, committees (especially the volunteers and women committees) and among executives. For example, the number of females in the general assembly of an NGO rose up to 80 out of 111 members and their number increased up to 3 out of 7 in the board of trustees which is almost half of the board. In addition, the impact of the training did not only reflect in an increase in quantity or the number of women in the boards of NGOs but also in an increase in the quality or type of activities that started to be implemented and decisions started to be taken in the NGOs. In general, the participants in the focus group discussions unanimously agreed they observed that women are more dedicated and effective than men in development work due to her ability to outreach her fellow women and her relationships with them as well as her high job satisfaction with working in development in spite of the weak returns, 4) the training on accountability and good governance led the NGOs to develop complaint mechanisms and customer-satisfaction questionnaires to collect the views and suggestions of the beneficiaries. The NGOs highly praised the impact of such activities on improving the work of the NGO of knowing the opinion of the beneficiaries in their work and the problems they face which increased both transparency and communication between the NGOs and the public.

It is worth mentioning that the NGOs in Assiut have reported obtaining previous training related to proposals writing, which proved to be very useful and the NGOs succeeded in using it to obtain more than one fund. The importance of that training for the entities responsible for the continuity and sustainability of the project – such as “Beit Ele’ila” or the “Family Home” in

Assiut – is that it ensures a source of funding for the entity/NGO in general and the activities of related to women’s right to inheritance, in particular, in such a way that strengthens the sustainability and continuity of important activities, such as the awareness raising activities for women and children in schools, which would be very hard to implement with limited funding.

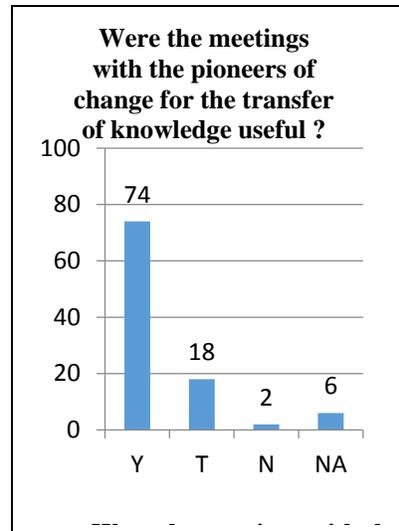
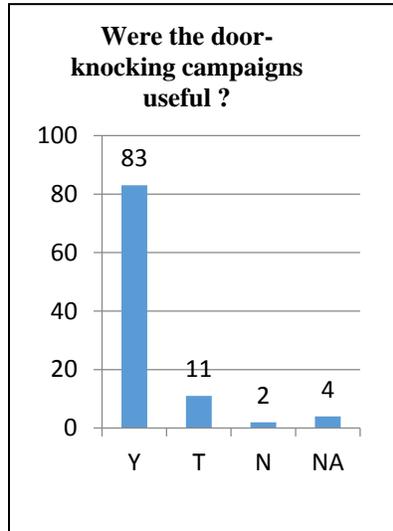
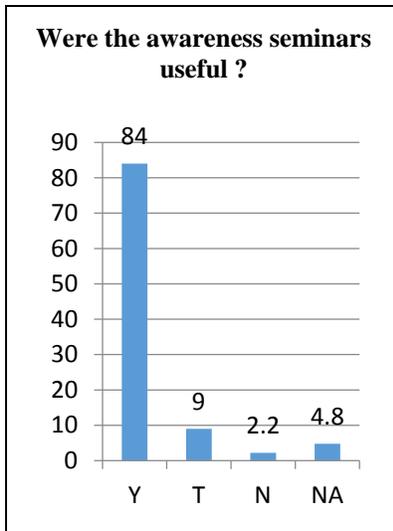
On the other hand, the participants in the focus group discussions pointed out their need to further meetings and activities for the transfer or exchange of experiences among governorates where they can discuss the challenges and innovative and low-cost solutions. The clergy and members of the mediation committees particularly could have benefited from the experiences of their peers in tribal governorates, such as northern Sinai, Red Sea, Marsa Matrouh or Fayoum, which resort to negotiations or customary arbitration in resolving disputes, as per the focus group discussions of the clergy and members of the mediation committees. It is worth mentioning that the WIN project has already carried out the exchange visits with NGOs in Giza and other districts in Sohag and Assiut. It also planned some visits with some border governorates but for security reasons those visits were not implemented.

Participants in the focus group discussions also pointed to their need to obtain training regularly in order to activate the information they have and discuss the challenges they face and the possible solutions in the trainings.

2) The role of the outreach/awareness raising activities on women's right to inheritance by the pioneers of change (seminars, visits and trips, etc ...)

In general, the awareness raising seminars, the door-knockings, and the interactive theater activities were of the most influential and successful activities in promoting women’s access to inheritance. This can be traced back mainly to the role of the pioneers of change who were carefully selected from the active personnel in their communities who are keen on solving their community’s problems and are representative of men and women and young people. Then, they run for a democratic election to represent the grassroots of the project in the community. In that sense, they are trustworthy and are close of the target groups due to their presence at the village level and their personal acquaintance with the people of the village. All this reflected on their success in communicating with beneficiaries and reaching out for them through awareness activities.

As shown in the figure below, 84% of respondents firmly confirmed that the seminars were useful and 9% of the respondents indicated they are beneficial to some extent. Likewise, 83% of the respondents firmly confirmed that the door-knocking campaigns have been useful and 11 % of respondents indicated they are beneficial to some extent. Finally, 74% of the respondents confirmed that the meetings with the pioneers of change for the transfer of knowledge were useful and 18% of respondents indicated that that it was useful to some extent⁶.



Thanks to its structure, which included a man of religion, a man of law, prominent and influential characters in the community, the seminars managed to raise awareness of the religious, legal and social aspects related to women's right to inheritance and to count/observe plenty of cases. It was clear from the focus groups' discussions with the target groups that the word of the clergy or men of religion was significant in pointing out God's rule and in explaining the legal and religious foundation for the women's right to

A success story: the clergy in Sohag referred to one of the cases where three sisters attended the awareness seminars and were aware that their father is about to deprive them from inheritance, give them Radwa instead and hand in the agricultural land to their brother. However, after listening to the seminar and particularly the religious awareness part, the girls went back to their father and convinced him not to so while referring to the holy Quran, religious verses and hadiths they heard in the seminar.

⁶ To accommodate the limited space in the charts, 'Y' shall refer to yes, 'N' shall refer to No, 'T' shall refer to 'to some extent' and 'NA' shall refer to Not applicable.

inheritance. The clergy or men of religion also explained that this right must not contradict at all with her right in her family's affection because family kinship should not be conditioned on the woman's waiver of her right to inheritance. Blood relationship should be far beyond economic or physical relationship. On the other hand, the clergy in the focus group discussions confirmed that their word either in Friday sermons in mosques, the speeches in churches or seminars are very influential in giving women back their rightful inheritance.

The positive issue about the WIN project planning of seminars is that it capitalized on the various activities and services that are already planned or offered whether for women, children or men, such as early cancer detection service, family planning campaigns, vaccination campaigns, medical convoys (especially in Assuit and Com Badar in Sohag), insurance and social security, and a complex of schools, health and unity, the Local Unit, which has increased the project's ability to outreach more women and even men who felt they were getting more than one useful service at the same time. The project in Assiut built on these activities better than in Sohag for that in Assiut it cooperated with multiple stakeholders including the local Unit and director of the Department of Education and the Evaluation and Follow-up unit in the Department of education, the Social affairs, etc... and engaged them in the mediation committees and the trainings, which made it easier to build upon the various services they provide for women, men and children and in using them to provide some awareness activities in parallel to the services they provide.

Participants in the focus group discussions suggested for the seminars to be more realistic and attractive to members of the community to include in the seminars some role models and to showcase their experience in obtaining their inheritance. They suggested relying on those role models in seminars, interactive theaters, meetings and other activities and to showcase their experience and demonstrate the impact that access to inheritance had on their lives and their families economic, health and education conditions.

On the other hand, all the participants in the focus groups discussions in Sohag and Assiut praised the vital role the door-knocking campaigns and seminars had in raising awareness of women's right to inheritance and in increasing the support to that right. The door-knocking campaigns managed to count/observe the cases of women who were deprived from inheritance,

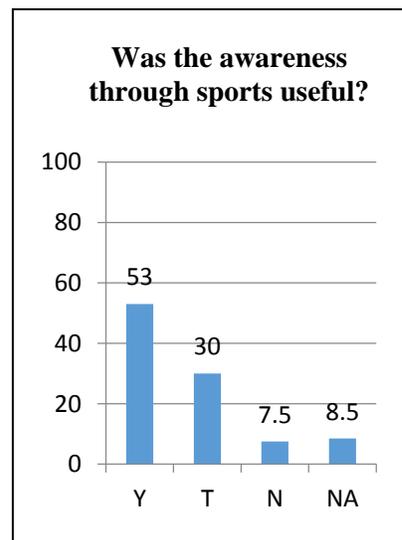
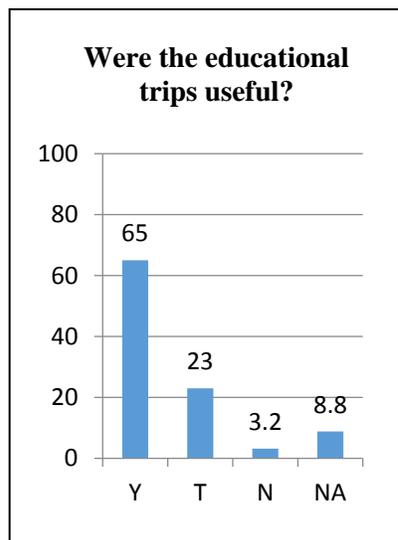
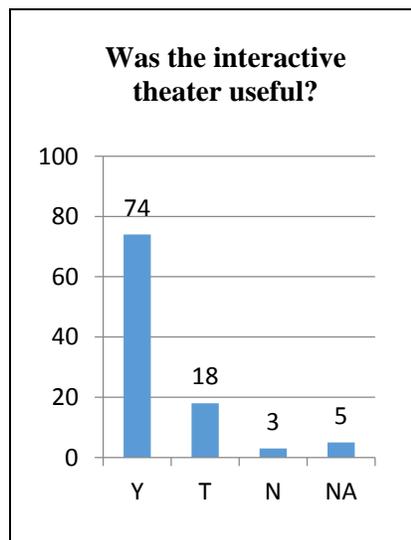
especially in remote and marginalized areas that were hardly accessed through seminars and educational trips.

In general, the unconventional and different activities delivered by the WIN project, such as drawing plays in schools, the interactive theater in the village and the awareness through sports, were far successful in drawing the attention of the target groups more than the direct dumping of information. Participants in all focus group discussions in Sohag and Assiut pointed out that the interactive

A success story: representatives of NGOs highly praised the idea of awareness through sports, pointing out that they were very attractive and unconventional. They were also inspired to use awareness through sports in implementing activities in the NGOS other than women’s right to inheritance and in cooperation with their base of volunteers which they developed.

theater specifically was the most important activity that received and aroused the attention of different segments in the community, whether women, men, youth or children.

As shown in the figure below, 74% of respondents firmly reported that the interactive theater was useful and 18% of respondents indicated that it was useful to some extent (Total 92%). Also, 65% of respondents firmly reported that the educational trips were useful for girls and young people and 23% of respondents indicated that it was useful to some extent. Finally, 53% of the respondents confirmed that awareness through sport was useful and 30% of the respondents indicated that it was useful to some extent.



It is worth mentioning that the overall number of men targeted through the outreach/awareness activities was relatively small compared to the number of targeted women. The number of men who were targeted through awareness activities was nearly 10,000 men compared to approximately 29,000 women who were outreached through seminars, meetings, door-knocking campaigns, etc... On the other hand, men were targeted during the Friday sermons, Ramadan evenings, and some seminars. In fact, some activities did not target men at all, such as door-knocking and home visits campaigns although it was anticipated that these activities would be effective in targeting men, especially the elderly and seniors who were most likely to be present at the times of the visit. In the focus group discussions with the clergy, they stressed the importance of targeting the elderly or the heads of households in addition to the capable people (the rich) and educated through seminars and symposiums in suitable places especially that the places where the seminars and meetings were held did not attract or target the elderly or the rich families who mainly possess huge inheritances and are determined on giving males such inheritance. As a result, the members of the mediation committees and clergy recommended focusing on the heads of families, the elders and the rich for that they are the most to deprive women from inheritance. The results of the questionnaire addressing men from Sohag and Assiut reaffirm the previous conclusion. The biggest percentage of the sample (30.7%) believes it is important to emphasize the role elders (heads of households) and the next percent believe it is important to emphasize the role of clergy (23.3%).

On the other hand, targeting of children in schools in Sohag was less than Assiut, given that the project in Sohag was challenged by its inability to obtain permits and approvals from official bodies. It faced difficulty in obtaining permits from the Department of Health to undertake medical convoys. In addition, it faced difficulty in obtaining the necessary permits from the Ministry of Education to carry out the awareness activities in schools.

The participants in the project tried to counter this problem through informal channels and personal relationships with some schools' managers, especially that some of them were already pioneers of change or members of mediation committees. As a result, they helped in distributing some in-kind gifts on the students such as notebooks and pencils including phrases related to women's right to inheritance. In addition, participants in the project in Sohag prepared some seminars and meetings to raise awareness of women's right to inheritance from religious and social sides and awareness-raising activities through sport, not only in schools, but also in colleges, specifically in the Faculty of Physical Education in Sohag. Those awareness

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

activities inspired students to write poetry, draw paintings reflecting on women's right to inheritance and prepare plays about women's right to inheritance.

The role of Friday sermons in mosques and sermons in churches on the issue of women's right to inheritance

In the focus groups discussions with clergy, the importance of Friday sermons in mosques and the speeches in churches, particularly, was emphasized for their preventive and corrective role as they raise awareness about women's right to inheritance from the religion perspective and warned against the consequences and the penalty of stealing such property or money. The clergy's words were widely heard not only by women who heard the Friday sermons by microphones, but also by men. The

A success story: in Sohag, after the Imam gave his Friday Sermon in the mosque on women's right to inheritance, a broad debate was sparked among the audience. As a result, one of the audience inquired about his father, who died after he wrote all his inheritance to his son. The Imam explained that this is a mistake and that his father will be held accountable for it before God. The Imam suggested that the son saves by redistributing the inheritance and giving back his female relatives their rights, which he did. This story was repeated several times in Sohag and Assiut, which confirms the influential role of the clergy in the restoration of women's right of to inheritance.

clergy pointed out to one of the cases in Sohag where a father was about to take the necessary measures to deprive his daughters from their inheritance after his death. However, after listening to the sermon he abolished those measures. The clergy pointed to another cases where some men from the village to the clergy after the Friday sermon directly and volunteered to give their sisters their share in the inheritance. Friday sermons are well heard by women who listen to it directly in the mosques or through microphones and by men who listen to it before prayers in the mosques. In the focus group discussions with clergy, they made it clear that seminars were highly attended by women more than men, which demonstrates the urgent need for women to listen to the opinion of religion on the subject of women's right to inheritance and learn more on their right to inheritance, if they have a right in the inheritance or not and how to ask for it,

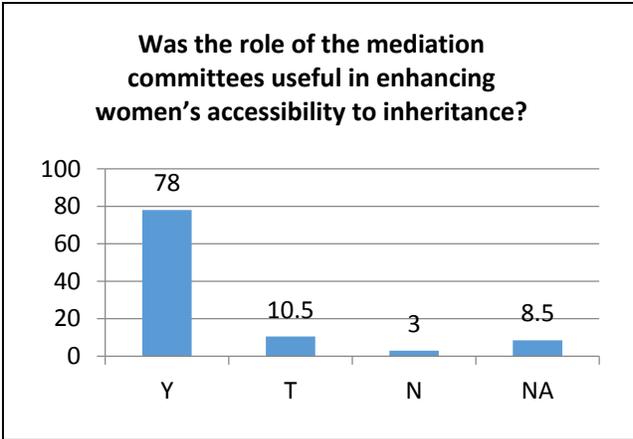
especially with the spread of the false legacies that women do not have the right to inheritance, it is ominous for women to claim inheritance and woman who demand inheritance are shameless, thus, undermining its reputation. In general, the clergy, especially in the village community, have

Sheik Mohamed, one of the men of religion/clergy in Sohag stated that “women’s right to inheritance was like stagnant water, no one dared to talk about it, until the WIN project came and through its objectives and activities succeeded to stir this stagnant water. The strength of the project lies in introducing a comprehensive and condense framework that addresses the problem of denying women their inheritance. While the pioneers of change played a huge role in raising awareness and mapping cases of denial in religious speeches and classes, seminars, door-knocking campaigns, interactive theatre, educational trips, etc..., which fed into and was enabling and supportive to the role of mediation committees. Despite the existence of reconciliations committees affiliated to the Ministry of Endowments on the districts and governorate level and committees resolving disputes affiliated to the House of the Family in the governorate level, but the mediation committees were different to both committees. The mediation committees were characterized by its comprehensive nature, which included Muslim and Christian clergy, prominent societal figures, specialists in law, and representatives of youth, women and men, in addition to its specialization in the subject of women's right to inheritance which made them delve in depth into women’s problems and enabled them to study each case displayed on them sufficiently. Hence, the presence of the members of the mediation committees at the village level, their interaction with the people in the village and their personal knowledge of its members is what makes the WIN project mediation committees different than any other available committees whose specialization exceeded women’s right to inheritance to other various topics and interests.

a great value which has been verified even further in the interviews with the project beneficiaries who asserted that the word of clergy either in seminars or in mediation committees were the most influential on their male brothers and persuaded them to, finally, give back women their full inheritance.

3) The role of mediation committees in enhancing women’s accessibility to inheritance

It is shown in the questionnaires’ results that the role of the mediation committees was quite influential for that 88.5% of the respondents confirmed that the role of mediation committees was useful in accessing to their inheritance. It is clear from the focus groups discussions with the mediation committees, the clergy and the beneficiaries that the reason behind the strength of the mediation committees is the good



structure of their membership. The membership of the mediation committees is characterized by: 1) its comprehensive nature, which included Muslim and Christian clergy, prominent societal figures, specialists in law, and representatives of youth, women and men; 2) its specialization in the subject of women's right to inheritance which made them delve in depth into women's problems and enabled them to study each case displayed on them sufficiently, and 3) its proximity to the target population, as they were selected in a manner that is representative to every part in the village and from among the influential and effective members in society who can make change among their peers from the community. Hence, the presence of the members of the mediation committees at the village level, their interaction with the people in the village and their personal knowledge of its members is what makes the WIN project mediation committees different than any other available committees whose specialization exceeded women's right to inheritance to other various topics and interests.

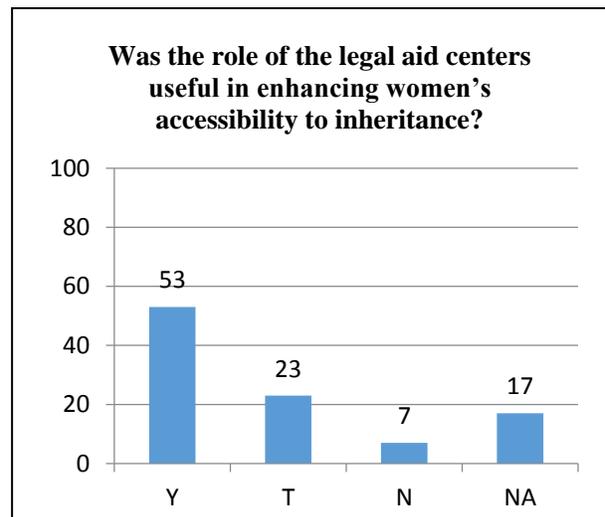
The evaluation finds that there has been an evolution in both the role and power of the mediation committees. While the role of the mediation committees was focused in the beginning on mediating and resolving inheritance problems only, it has evolved over time due to the confidence of the village people in the integrity of the committees' members – for that they are prominent and key figures in society - and their influential role in the village. The mediation committees' role evolved to the degree that it became able of solving problems that even the judiciary has been unable to solve due to a defect or lack in official documents proving women's rights to inheritance. Also, the mediation committees' role evolved to the degree that the village people started to ask for their help in solving problems other than inheritance. The members of the mediation committees in Sohag indicated during their focus group discussions that some village people asked them to intervene in reconciliation between families, in cases revenge and in cases of family disputes. Indeed, the mediation committees succeeded in mediating and solving some revenge cases as well as family disputes. One of the manifestations of the success of the mediation committees in Sohag is that the National Council for Women asked for their help in mediating in two cases of inheritance from outside the village and, in fact, they succeeded in restoring women's inheritance. In return, the national Council sent mediation committees in Sohag a letter to thank the committee for its efforts.

In spite of the strong role of the mediation committees, during the focus group discussions, the members of the mediation committees, specifically Sohag, had pointed out that one of the

challenges they faced is their perception and the community's perception that these committees are not of an official nature for that they do not possess cards - official identification cards –that prove they are officially assigned to resolve or mediate in solving inheritance problems and therefore not being able to react when some citizens accuse them of intervening in such "family" matters. It is worth mentioning that the legitimacy of these committees lies in being a committee stemming from the community to confront a spreading community issue/ problem. In addition, there is a valid document from the National Council for Women explaining the decision by the NCW to form the mediation committees and including the names of its members, which lends legitimacy and official on the work of these committees. Hence, it seems that the perception or feeling of lack of legitimacy or their unofficial nature is a psychological one that is not fully supported in reality. On the other hand, the evaluation finds that the members of the mediation committees in Assiut did not have the same the feeling or perception as they were backed by the House of the Family which has the legitimacy and official nature required to mediate in those matters.

4) The role of legal aid centers in enhancing women's accessibility to inheritance

It is evident in the evaluation the limited number of cases which the legal aid centers solved directly. For example, in exchange for the 180 cases which have been resolved through the mediation committees in the Sfielaq village in Sohag, only three cases were presented to the legal aid centers, one of which is already rejected. This fact has been confirmed in the results of the questionnaire, where the respondents were asked about the main factor that helped them in restoring their inheritance and only 3 % of the respondents reported it was the legal aid centers. The focus groups' discussions and in-depth interviews with the target groups revealed lack of confidence in the judiciary, in general, due to the long periods of suing, difficulty of law enforcement, lack of adequate official documentation proving women's right



to inheritance in the first place and the fact that resorting to courts is usually the final straw that threatens to destroy all bonds between the women who do so and their families and worsens those women's image in the villages for being seen as "women who stood in front of their brothers in courts". One of the lawyers in the legal aid centers in Sfielaq summarized mentioned "more than 90% of women whose problems could not be solved through mediation accept the 'Radwa' over the option of resorting to legal channels and courts" due to the above-mentioned societal and legal reasons.

In spite of all that, this should not indicate that there is no clear role for the legal aid centers. The legal aid centers constituted a pressure force that increased the ability of the mediation committees to negotiate and convince the other parties to hand over women their inheritance, because they realized that women now have a legal hand that can back them in court and free of charge. As a result, 53% of the respondents to the questionnaire firmly confirmed that the legal aid centers are useful and 23% found them useful to some extent.

5) The role of NGOs in enhancing women's accessibility to inheritance

One of the positive areas in the WIN project is the strong partnership between the project and a large number of intermediary organizations. Unlike many projects, which rely mainly on cooperation with one NGO as their main partner NGO, the WIN project cooperated with a large number of NGOs at the village and the governorate levels. In addition, the WIN project was keen to provide those NGOs with a comprehensive package of trainings, which varied as mentioned earlier between trainings raising the overall capacity of the NGOs, in general, and other trainings directly related to the project, in particular. It is clear in the

A success story: After the end of the project, one of the women headed very recently to the premises of the NGO in Sohag and stated that she heard that the NGO supports women in getting their inheritance. She explained that her conditions are very tough and she heard that a lot of women have already obtained their inheritance with the help of the NGO and their conditions improved accordingly. The NGO took her information and is currently communicating with her and networking her with the mediation committees in order to restore her inheritance.

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

Another positive area in the WIN project is the planning by the nongovernmental organizations in collaboration with CARE for the sustainability and continuity of the project activities, such as the observation and awareness activities carried out by the pioneers of change and the mediation activities carried out by the mediation committees, in the following manner: 1) NGOs have capitalized on the various activities and services that were already planned or offered by the NGO throughout the year, whether for women, children or men (e.g. reproductive health, literacy, educational seminars, and medical convoys, and family planning), merging in them the activities related to observation and awareness of women's right to inheritance. In that sense, the NGOs started to observe cases where women were denied their inheritance in any seminar or activity they conduct or implement and send them to the mediation committees, thus, complementing the pioneers of change various awareness and observation activities, which is a guarantee for the continuity and sustainability of some of the project activities, especially awareness and observation activities, 2) some NGOs introduced new articles in their budgets dedicated to supporting women's right to inheritance and withheld some financial provisions – even if small - for the related activities and planned to finance them through profit earning activities or business donations or, 3) in all that, the NGOs rely on a number of publications (leaflets and posters) prepared by the WIN project to ensure the continuity of the project and to distribute them in seminars, where there might not be an opportunity to make religious, social or legal awareness of the right of women to inheritance.

6) Other supportive activities enhancing women's accessibility to inheritance

Property Management: Although the project activities could have stopped at increasing women's accessibility to inheritance, but the participants in the project had a long term vision towards the economic empowerment of women, which requires improving women's capacity

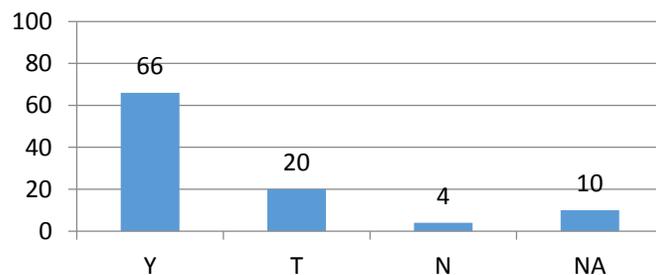
and building their skills so they can manage their inheritance to the fullest and play their required role in developing her family, village and society.

As a result, and in an attempt to save women from spending, losing or mismanaging their inheritance and remaining without a steady or continuous income, the WIN project implemented some complementary and supportive activities, such as training women on managing or running their agriculture and non - agriculture property.

As shown in the following Figure, 66% of the respondents reported firmly that the property management classes were useful and productive, and 20% of respondents indicated they were useful and productive to some extent.

A Success Story: Participants in the focus group discussions pointed to the case of one of the women in Sohag who had eight children and her brothers refused for too long time to give her inheritance or her share in the family house and agricultural land. However, after the mediation committee intervened and persuaded her brothers to register the house as a public property to the whole family and to give her the full equivalent of her share in the agricultural land. Despite that the amount was small, thanks to property management classes, the woman succeeded to open a business in fruits and vegetables on the highway which provides her and her family with a steady and sustainable income that contributed to improving their standard of living.

Were the property management classes useful?



The Advocacy campaign on the national level (inheritance is my right):

The advocacy campaign included the implementation of 10 community-based seminars to educate males and females citizens of their rights in inheritance from religious, social and legal perspectives for a number of 6,000 citizens (including 1,841 males and 4,159 females) in the various governorates of Egypt Giza, Qena, Sohag, Dekahlia, Cairo, Beni Suef, Minya, Assiut, and Kafr El-Sheikh. The campaign included holding five meetings for the NGOs’ and civic

organizations alliance which is an alliance for 413 NGOs and foundations in Cairo, Beni Suef, Sohag, Assiut and Minya to support the adding a legal article criminalizing the denial of inheritance. Those five meetings were followed by four roundtables attended by 255 participants from Assiut, Sohag, Minya and Cairo to discuss the substance of the proposed legal article in a participatory manner. That process finished by drafting a document including the legal article and claiming women inheritance signed by 413 NGOs and Foundations and the 5,989 citizens from Fayoum, Giza, Qena, Sohag, Dakahlia, Cairo, Beni Suef, Kafr el-Sheikh and Luxor. Lately, the WIN project concluded a set of meetings with representatives of the National Council for Women and the Parliament to discuss the articles which the project aims to add.

With regard to legislative amendment, the provisions of Law No. 77 of 1943 on Inheritances, which includes 48 articles came free from any article sign any penalty on anyone who deprives others from their right to inheritance, which did not lead to a deterrent effect on anyone who is tempted to violate the provisions of the law and deprive others from their inheritance. As a result, the WIN project had a huge role in drafting an article and proposing to add it to the provisions of Law No. 77 of 1943 on Inheritances in order to ensure the effective application of its provisions and the criminalization of denying women full inheritance. This articles has been collaboratively formulated in consultation with the pioneers of change, the mediation committees, NGOs, representatives of government entities and others, who agreed on the importance of including a penalty of fine and imprisonment on those who violate the application of the provisions of the law or refrain from handing anyone his or her share in the inheritance. Indeed, the participants in all focus groups discussions in Sohag and Assiut unanimously agreed on the importance of imposing a penalty of fine and imprisonment on those who deprive women of their inheritance while some even felt that the sentence should be just as a robbers or thieves.

All the participants in the focus groups discussions in Sohag and Assiut stressed that the aim of the punishment is to deter those tempted to deprive their relatives from their inheritance to the extent that denying inheritance becomes very costly in all respects. The same idea was confirmed in the questionnaire's results where only 10% of the respondents rejected the idea of punishment while the entire remaining sample agreed on the importance of imposing a deterrent punishment which some believed should be commensurate with the size of the offense (29%), while some believed it should be fine and imprisonment together (27.5%) or a fine of only (17%) or imprisonment only (13 %.). Also, the participants in the focus groups discussions were aware of

the importance of shortening and simplifying judicial procedures related to inheritance and improving the law enforcement, which are necessary to ensure the efficiency of the law.

Here it should be noted that the legislative committee of the National Council for Women has also prepared a proposal to add a new article to the provisions of Law No. 77 of 1943 on Inheritances stating that 'Without prejudice to any other more severe penalty stipulated by another law, anyone who owns property under his hand and unlawfully declined the delivery of legal inheritance shall be punished by imprisonment for a period not less than one year. The penalty shall be imprisonment for not less than six months nor more than one year and a fine not less than one thousand pounds and not more than ten thousand pounds or either who possessed the property/inheritance or part of it under an agreement with the inheritors'. This issue raises a question of whether it would have been useful for the WIN Project to convince them with their article especially that it is based on community dialogue and thus is backed by popular and social actors. This would have ensured also unity in pushing one article to the parliament instead of having more than one article about the same subject before the parliament at the same time, where members can split is around, thus, fragmenting votes and efforts!

Generally, the activity of legislative reform reflects an attempt by the WIN project to ensure the sustainability and continuity of the project. Perhaps one of the main reasons behind the formulation and implementation of that activity is that the impact of introducing an article including a deterrent punishment shall continue after the completion of the project and will be applied to anyone who violates the application of the provisions of the Inheritances' law or refrain from handing women their full share of inheritance.

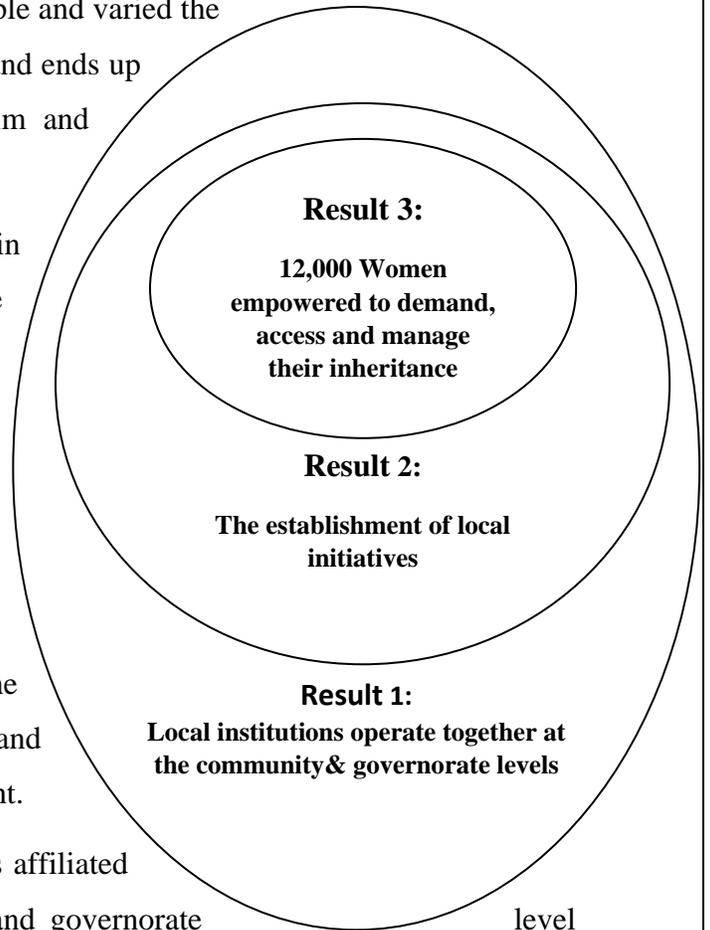
The Project Efficiency in Achieving the Planned Outputs

According to the expression of the participants in the focus groups discussions, “women’s right to inheritance was like stagnant water, no one dared to talk about it, until the WIN project came and through its objectives and activities succeeded to stir this stagnant water”. The WIN project is considered a comprehensive project. Every goal in the project complements the other and supports it. The WIN project starts with activating the role of the civil society or NGOs with local institutions on the community and governorate level, which leads to the emergence of local

initiatives and societal mechanisms involving multiple and varied the parties to promote women's access to inheritance, and ends up with the empowerment of 12000 women to claim and manage their inheritance.

In addition, the strength of the project lies in introducing a comprehensive and condense framework that addresses the problem of denying women their inheritance. While the pioneers of change played a huge role in raising awareness and mapping cases of denial, this fed into and was enabling and supportive to the role of mediation committees. Finally the role of legal aid centers constituted a force of pressure that increased the ability of mediation committees to negotiate and convince other parties to give women back their right.

Despite the existence of reconciliations committees affiliated to the Ministry of Endowments on the districts and governorate level and committees resolving disputes affiliated to the House of the Family in the governorate level, but the mediation committees were different to both committees. The mediation committees were characterized by its comprehensive nature, which included Muslim and Christian clergy, prominent societal figures, specialists in law, and representatives of youth, women and men, in addition to its specialization in the subject of women's right to inheritance which made them delve in depth into women's problems and enabled them to study each case displayed on them sufficiently. Finally, the committees were very near to the target population unlike the other committees. On the other hand, the legal aid centers constituted a pressure force that increased the ability of the mediation committees to negotiate and convince the other parties to hand over women their inheritance, because they realized that women now have a legal hand that can back them in court and free of charge.



The project activities which were most influential or impressed the beneficiaries and the various parties the most:

The awareness seminars was the highest among the activities that respondents felt were the most influential (31 %), followed by the interactive theater (27 %), and home visits and door-knocking campaigns (23 % combined). Also, the awareness seminars were the highest among the activities that most impressed participants and aroused their attention (48.5 %), followed by the home visits and door-knocking campaigns (24 % together). Indeed, the participants in all focus group discussions in Sohag and Assiut pointed out that interactive theatre was of the most important activities that aroused the attention of various segments of the community including women, men, youth and children. In general, the unconventional and different activities delivered by the WIN project, such as drawing plays in schools, the interactive theater in the village and the awareness through sports, were far successful in drawing the attention of the target groups more than the direct dumping of information. Participants in all the participants in the focus groups discussions in Sohag and Assiut praised the vital role the door-knocking campaigns and seminars had in raising awareness of women's right to inheritance and in increasing the support to that right. The door-knocking campaigns managed to count/observe the cases of women who were deprived from inheritance, especially in remote and marginalized areas that were hardly accessed through seminars and educational trips.

Segments in society which participants stressed the importance of targeting or activating their role more than other

The issue of women's right to inheritance is a cultural, social and economic issue. A reliable solution to this issue from a gender perspective is to change the habits, traditions and misconceptions that encapsulate the issue and rearrange power relations within family and society in order to restore women's rights and achieve gender equality and fairness. Among the groups that respondents to the questionnaire saw were very important to target or activate their role is clergy (30%), followed by the group parents and grandparents (21%), followed by the group mothers and grandmothers (18 %) and heads of households and important or rich people (both 18 %). Apparently, in order to change the customs and traditions in the village, it is important to build strongly on the role of Imams and clergy because they are influential and their word is well heard. In addition, in order to change the wrong habits and traditions, all segments

of society that perpetuate those habits must be targeted, including men, who represent the party that is capable of giving women their inheritance or depriving them of it. The importance of targeting men was made clear during the focus group discussions with clergy, especially targeting heads of households and elders in order to break the wrong traditions and customs, such as habit of depriving women from their inheritance of agricultural land so that the land does not go back at the very end to a family different to theirs, which is the family of the daughter's husband, and the habit of not inheriting properties that earn money or subsistence to women but men only because men – according to their point of view- are responsible for running their families while the women do not have such a responsibility. As noted earlier, the results of the questionnaire indicated the same result or recommendation for that the largest percentage of the sample in Sohag and Assuit indicated the importance of targeting elders more directly (30.7%) followed by the clergy who the respondents suggested capitalizing on their role more and more (23.3%).

Gender equality will not be achieved without the participation of men -who represent the most powerful party in the power relationship- and without collective action that exceed women to integrate men in emancipating the society -men and women- from any judgmental ideas about women. The integration of men in women's issues and in combating violence against women has been emphasized in various international forums, such as the World Conference on Population and Development in 1994 in Cairo laid bigger share of responsible over men in achieving gender equality and called for the participation of both sexes in reproductive health. The UN Fund for Population in 2000-2003 issued a study and a guide on the partnership men in reproductive health and on the integration of men in reproductive health issues. In 2004, the UNCSW encouraged initiatives that include strong and effective participation of men in achieving gender equity and developed a number of recommendations for governments, international financial institutions and civil society organizations, etc... In 2009, an international conference in Rio de Janeiro, Brazil, called for the integration of men in order to change their attitudes and behavior towards more gender equality.

Similarly, women should be targeted. The motive behind targeting women is not only because they should call for their inheritance, but because they - as mothers and grandmothers - are the reason for the perpetuation of the wrong traditions which they continue to plant in the future generations. Participants in the clergy focus group discussions indicated that mothers were, in

some cases, the major defendant of giving inheritance to males over females. In addition, mothers raise their daughters on ideas such as not to claim inheritance and ominous consequences of claiming inheritance. In addition, women, as wives, they are the ones who support or encourage their husbands not to give the inheritance to their female relatives..

Participants in the clergy focus group discussions added that it would be beneficial to target heads of householders and elder men through specific seminars or activities because they are the ones who would be leaving an inheritance for their children in the future. They are the ones who will mostly recommend depriving their daughters and female relatives from their share in inheritance especially of agricultural land so as not to finally go to their husbands who, they perceive as alien to the family. Finally, all the participants in the focus groups discussions in Sohag and Assiut stressed on the importance of targeting children in schools to plant the seeds of gender equality into them in such an early age and in a gradual manner.

An Assessment of the Project Impact and Effectiveness

There is no doubt that measuring the impact of any project requires the passage of a period of time after at the end of the project in order to be able to assess the impact of the project on the beneficiaries, decision-makers or the surrounding community, at the local and national levels. Nevertheless and despite the passage of a short period since the completion of the WIN project, the WIN project was able to put an impressive mark on the lives of beneficiaries and decision-makers leading to existence of many success stories, stories that are related to implementing successful preventive, proactive or corrective activities, which can be summarized as follows:

- It became clear from the focus groups discussions that many of the project activities had a successful preventive and proactive role, such as the awareness activities by the clergy in mosques (Friday sermons), churches or seminars where they raised awareness of women's right to inheritance from the religion perspective and warned against the consequences and the penalty of stealing such property or money. The clergy's words were widely heard not only by women who heard the Friday sermons by microphones, but also by men.
- The project has had a pioneer role in starting to address the issue of women's right to inheritance from a religious perspective and put it on the agenda of the Awkaf men or the

men of religion. It was the first time for the Friday sermons in some mosques to address the issue of women's right to inheritance, which is one of the positive impacts of the WIN project. In addition, after seeing and believing in the impact of those Friday sermons on returning the inheritance to some women or deterring men from depriving their female relatives from inheritance, the Awkaf departments' managers made a request to the Al-Awkaf Undersecretary. As a result, a decision was made, for the first time, to have a unified Friday sermon across Egypt on the subject of unlawful stealing of others' property. During the sermons, women's right to inheritance was properly discussed. The clergy noted during their focus groups discussions that these Friday Sermons encouraged some of the village men to head directly to them and volunteer to give back their sisters and female relatives their inheritance immediately after the sermons.

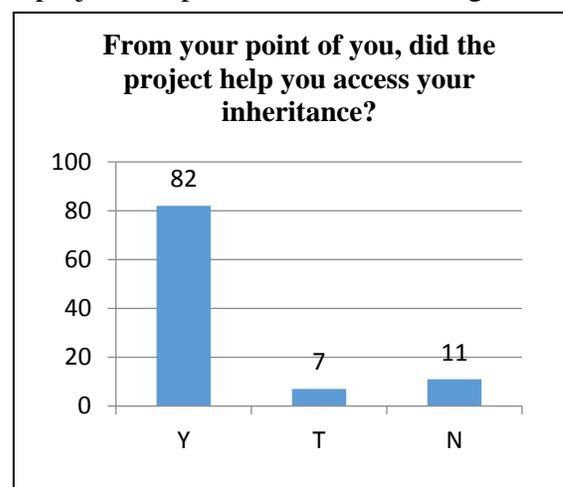
- The WIN Project was able to reach out for a large number of women in the target villages. About 90% of the female respondents to the questionnaire indicated that they have heard of the WIN project, one way or another. Most of the female respondents (72%) pointed out that they heard of the project through one or more of the awareness/outreach activities. Also, 17% of the female respondents indicated that they heard about it from parents, neighbors or relatives. Again, this emphasizes the influence of awareness and their ability to reach a large proportion of the population, whether by directly targeting them or indirectly through parents, neighbors and relatives. Among the awareness activities, the awareness seminars were the ones which participants felt were the most influence and impressed the participants or aroused their attention.

It should be noted here that the one of the reasons WIN Project was able to reach out for a large number of women in the target villages is integrating the awareness activities among other various services and activities provided to men, women and children, such as early cancer detection, family planning campaigns vaccination campaigns, medical convoys, insurance and social affairs, around schools and health units and in the Local Unit. Therefore, women felt they were getting more than one useful service at the same time. The medical convoys and peers awareness activities in Sohag and Assiut managed to reach women especially in remote and marginalized areas and areas where seminars and door-knocking campaigns were resisted. In the Nekhila village in Assiut, the awareness activities were provided in the Nekhila village compound which included all

the schools, the health unit, the social Affairs, and the Local Unit which served men, women and children. Each one was receiving the awareness service hand in hand with the service he was heading for, e.g. medical examination, collecting a pension, etc...

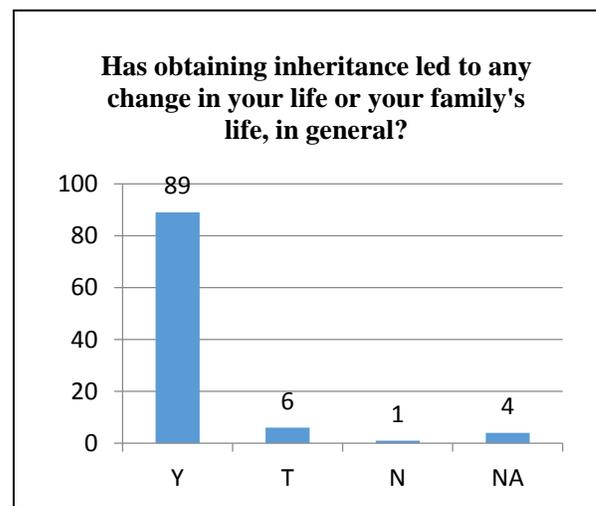
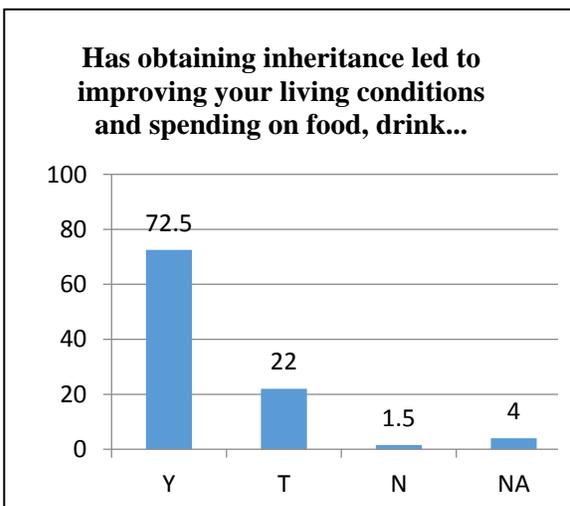
On the other hand, the awareness activities were not the only activities that reached out for women or attracted them. The success of the mediation committees in mediating in cases and restoring women's inheritance has a huge effect on attracting women to the project. The success of the mediation committees aroused women's interest to learn more about the project objectives and activities. In addition, it encouraged women to head directly to the mediation committees and ask for their assistance, especially after what they heard from their neighbors and relatives about the committees' successful role in restoring lots of women's inheritance without resorting to the courts or escalation the matter dramatically, but rather through negotiation, persuasion and pressure. Like a game of dominoes which began with hitting the first block - one woman heading to the mediation committee- the rest of the blocks starts to fall or more women start to head to the mediation committees leading to more successful cases of inheritance restoration (spillover effect / Domino effect).

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



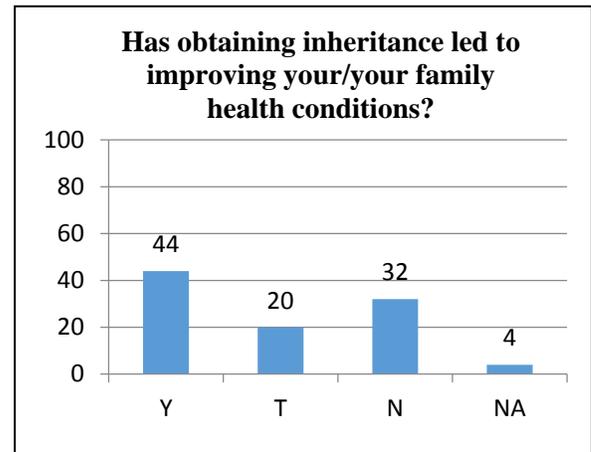
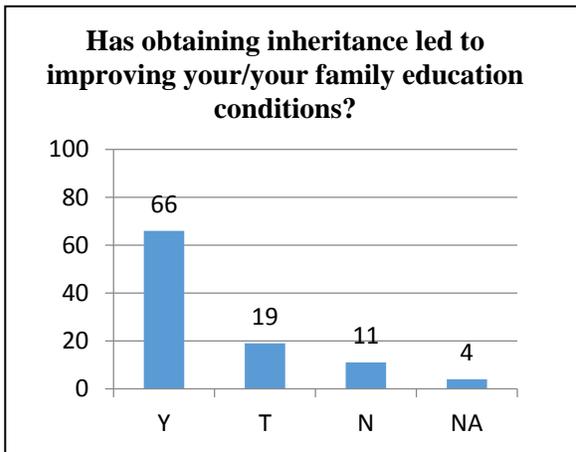
the great impact which the awareness and outreach activities had on raising the awareness of women and men.

- The WIN project contributed to the attainment of inheritance by many women. As a result, the project was able to make a leap in the lives of families in which women received their inheritance in terms of improving their living conditions and their spending on food, drink, clothing, etc..., improve the education and health conditions for women and their families and their management to economic projects and, thus, empowering women economically and socially. In the questionnaire, 89% of respondents firmly reported that their access to inheritance contributed to a change in their lives and the lives of their families and 6% of the respondents indicated that their access to inheritance contributed in doing that to some extent. Around 72.5% of the respondents explained that this change includes a positive transformation in their living conditions and their spending on food and drink, clothing, etc... and 22% of the respondents indicated that this change includes a positive transformation to some extent on their living conditions and their spending food and drink, clothing, etc... All these are fundamental human rights stipulated in international charters and conventions and the WIN project contributed in securing them.

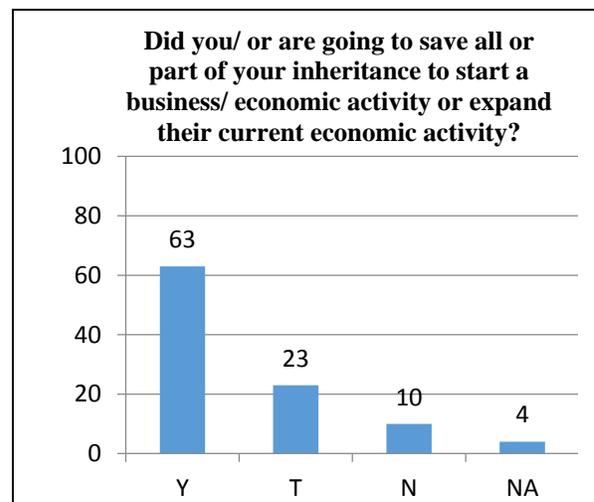
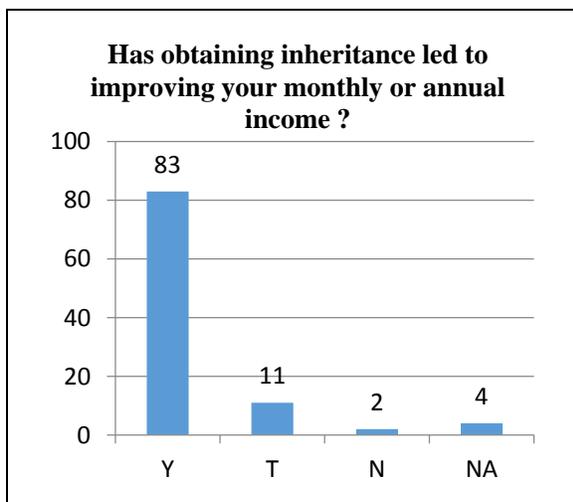


- The WIN project also contributed to the economic and social empowerment of women. The attainment of inheritance by many women positively reflected on improving the educational and health status of women and their families. Around 66% of the respondents firmly reported that their access to inheritance contributed to improving the education conditions in their families and 22% of the respondents indicated it improved

education conditions to some extent. On the other hand, 44% of the respondents firmly reported that their access to inheritance contributed to improving the health conditions in their families and 20% of the respondents indicated it improved their health conditions to some extent.



In addition, the WIN project also contributed to improving the economic conditions of women and their families. Around 83% of the respondents firmly reported that their access to inheritance contributed to improving their monthly or annual income and 11% of respondents indicated it contributed in improving their monthly or annual income to some extent. Around 63 % of the respondents firmly confirmed they have saved all or part of their inheritance to start a business/ economic activity or expand their current economic activity and 23 % of respondents indicated they did or are going to do this to some extent. The main reason behind the WIN project's ability to empower women economically is the property management training which the project provided to women to avoid that women waste or spend their inheritance and remain without a fixed or



constant income. As previously noted, 86% of the respondents indicated that the property management classes were useful and productive (whether firmly or to some extent).

By raising the level of awareness among women and men, empowering women economically and socially, the WIN project contributed in promoting and strengthening women's role in sustainable development based on equal opportunities.

- In general, this project contributed to the improvement of the conditions of life for women on various levels not only social and economic, as previously mentioned, but also security. As clarified earlier in the study, the denial of women's inheritance of lead to dismantling of families and disrupt the kinship. In many cases, this evolves into further disputes, such as revenge, thus deteriorating the overall security situation. In that sense, the WIN project contributes significantly in avoiding disputes and crimes that may occur due to the inheritance of family disputes.

In general, the WIN Project was able to break one of the largest "Taboo" in the Egyptian communities in Upper Egypt and stir a stagnant water that no one dared to stir before. The WIN Project was able to make a cultural shift in the target villages towards demanding women's right to inheritance and disrespecting whoever deprives a woman from her legitimate right to inheritance. Indeed, the participants in all focus groups discussions in Sohag and Assiut unanimously agreed on the importance of imposing a penalty of fine and imprisonment on those who deprive women of their inheritance while some even felt that the sentence should be just as a robbers or thieves.

- All the participants in the focus groups discussions in Sohag and Assiut stressed that the aim of the punishment is to deter those tempted to deprive their relatives from their inheritance to the extent that denying inheritance becomes very costly in all respects. The same idea was confirmed in the questionnaire's results where only 10% of the respondents rejected the idea of punishment while the entire remaining sample agreed on the importance of imposing a deterrent punishment which some believed should be commensurate with the size of the offense (29%), while some believed it should be fine and imprisonment together (27.5%) or a fine of only (17%) or imprisonment only (13%).

- The cultural shift did not include men and women only, but it also included children and youth through various outreach activities, such as the awareness raising seminars and meetings, interactive theater and awareness through sports where a new culture and a new ideas were implanted, which should set the foundation for new future habits in favor of giving women their right to inheritance.
- Undeniably and interesting to note, the WIN project had some negative impacts on

A success story: Some teachers in Sohag pointed out during the focus group discussions to a student who was aware that his father will write his property to his male children, thus, depriving his female sisters from what would have been their right to inheritance in the future. After he attended the awareness seminars in the school, the student headed to his father and convinced him not to do so after he told him the religious repercussions of doing that.

* A female school deputy and a teacher demanded their inheritance after they attended the awareness seminars with the students in the school.

* A male teacher at another school in Sohag volunteered to redistribute his inheritance and gave his female relatives their share in inheritance from the agricultural land after he attended the awareness seminars with the students in school.

women. In the questionnaire, 16% of the female respondents firmly confirmed the project had some negative impacts and 12.5% of the female respondents reported that the project had some negative impacts on them to some extent. According to 79 % of the female respondents, the project effects lied mainly in disrupting the family relationships with their male relatives in particular. According to 11 % of them the problem was that their husbands seized the inheritance and according to 10 % of them the problem was the negative image that evolved around them in society. However, the positive thing is that only 5% of the respondents stated that they do not expect the demise of those effects, while the rest of respondents predicted the demise of those negative effects over time, one way or another. This reflects women's confidence that the negative effects are temporary and should not diminish the importance of the project. After all, they are only

an expected cost for changing the wrong habits and traditions that persisted in society for decades.

The Project Potential Sustainability and Future Up-scaling

The evaluation finds that the interest of the project in sustainability and continuity did not come early since the beginning, which may be due to the fact that the project touches upon a very novel issue that was never addressed by any other entity before in addition to the complexity of the project activities - awareness raising and outreach activities by the pioneers of change, negotiation and mediation activities by the mediation committees and legal support activities by the legal aid centers - which made it difficult to adopt all those activities combined under one umbrella capable of upscaling it to other governorates. Nonetheless, the sustainability and continuity of the project was addressed throughout the following three axes:

Sustainability through community NGOs: the nongovernmental organizations in collaboration with CARE planned for the sustainability and continuity of the observation and awareness activities which were used to be carried out by the pioneers of change and the mediation activities carried out by the mediation committees, in the following manner: 1) NGOs have capitalized on the various activities and services that were already planned or offered by the NGO throughout the year, whether for women, children or men (e.g. reproductive health, literacy, educational seminars, and medical convoys, and family planning), merging in them the activities related to observation and awareness of women's right to inheritance. In that sense, the NGOs started to observe cases where women were denied their inheritance in any seminar or activity they conduct or implement and send them to the mediation committees, thus, complementing the pioneers of change various awareness and observation activities, which is a guarantee for the continuity and sustainability of some of the project activities, especially awareness and observation activities, 2) some NGOs introduced new articles in their budgets dedicated to supporting women's right to inheritance and withheld some financial provisions – even if small - for the related activities and planned to finance them through profit earning activities or business donations or, 3) in all that, the NGOs rely on a number of publications (leaflets and posters) prepared by the WIN project to ensure the continuity of the project and to

distribute them in seminars, where there might not be an opportunity to make religious, social or legal awareness of the right of women to inheritance.

Sustainability through the National Council for Women in Sohag: the representative of the National Council for Women pointed out during the in- depth with him that the NCW is quite interested in supporting women on all issues, including the issue of inheritance. It was clear from the interview that it was CARE International that took the initiative and discussed the project with the Council whilst suggesting the continuity and sustainability under the umbrella of the NCW. Once a protocol was signed between the two parties, the representatives of the NCW were provided with a package of trainings which enabled the NCW to create 10 mediation committees in 10 other villages - in addition to the three villages which CARE started – and transfer those trainings to them. The main emphasis of the NCW is, however, on sustaining the mediation committees and institutionalizing them within the framework of the NCW while, for example, the legal aid provided by the legal aid centers will be provided through the existing complaints offices affiliated to the NCW at the governorate level. As explained by the representative of the NCW, the role of the pioneers of change and the activities they implement are significant and pour in the heart of the work of mediation committees. Their work is expected to continue but, as the representative noted, in absence of a clear financial plan and despite the fact that the NCW already performs many awareness campaigns on women’s rights, such as education, reproductive health, female genital mutilation and other!

The NCW in Sohag has agreed to adopt and institutionalize the mediation committees, which is only one component of the many components under the WIN project. This does not necessarily guarantee the success of the model when recurring or scaling up because the power of the WIN project/model lies mainly in the comprehensive nature of the project, as previously noted. The project supplies a comprehensive range of activities which support each other. While the pioneers of change played a huge role in raising awareness and mapping cases of denial, this fed into and was enabling and supportive to the role of mediation committees. Finally the role of legal aid centers constituted a force of pressure that increased the ability of mediation committees to negotiate and convince other parties to give women back their right. In that sense, the adoption of some of these activities over the others, whether under the umbrella of the NCW or the “Beit Ele’ila” / “Family Home”, threatens the continued success of the project. Despite the

presence of the offices of complaints under the NCW, but the complaints offices are available on the governorate level instead of the village level, which deprives women from the force of pressure which women or the members of the mediation committee can refer to in their negotiations to bring back women's inheritance. On the other hand, despite the pivotal role of the clergy and the pioneers of change in the process of awareness in changing the wrong habits and tradition, the current form of cooperation with the NCW, however, does not fully take advantage of their role except in a circumstantial and non systemic manner. As the representative of the NCW notes - like many of the participants in the focus groups - it might be best to plan for the sustainability of the WIN project under an umbrella of the Cabinet of Ministers, which can afford to adopt all the three components of the project. A national campaign against the denial of women's right to inheritance, similar to the national campaign against female genital mutilation, can be launched however under the NCW. In this case, the NCW can ensure efforts of all legislative and executive bodies (ministries) are mobilized and coordinated towards raising awareness of women's right to inheritance.

In general, it became clear in the focus groups discussions that participants question the role of the NCW especially at the local level. They have a perception that role of the NCW is a public relations role that is only interesting in showing off in media. In addition, they believe that the role of the NCW is focused on the national level and on incorporating women in the political process and in the decision-making in parliament and local councils rather than their interest in women on the Grassroots level, villages and slums besides its inability to access those distanced geographic areas. Thus, their role in developing and running mediation committees on those levels would be very limited and would not fall within the priorities of the NCW.

Sustainability through the "Beit Ele'ila" or the "Family Home" in Assiut: "Beit Ele'ila" or the "Family Home" is featured as an entity that enjoys power and relations. Beit Ele'ila" officials can enter or access any governmental entity and its decisions or requests are authorized to be implemented everywhere. For that reasons, the members of the mediation committees in Assiut continuously enjoyed the feeling of legitimacy, unlike their counterparts in Sohag, because they were backed by the House of the Family which has legitimacy and is officially authorized to mediate in these matters. For the same reason, the project in Assiut did not face the same

difficulty in obtaining permits and official approvals from the Ministry of Education to implement the awareness activities in schools, unlike their counterparts in Sohag, because, again, they were backed by the House of the Family which made it very easy to enter schools and carry out awareness activities (in addition to their cooperation since the beginning of the project with the Director of the Educational Department and follow-up & quality unit).

It becomes clear from the discussions with the various focus groups that the project is struggling in securing its sustainability and continuity. This can be traced to the fact that the project touches upon a very novel issue that was never addressed by any other entity before in addition to the complexity of the project activities which made it difficult to adopt all those activities combined under one umbrella capable of scaling it up to other governorates.

It was evident from the overall focus groups discussions especially with NGOs in Sohag and “Beit Ele’ila” or the “Family Home” in Assiut that there is a need to obtain a training on proposals writing, which should help NGOs in acquiring funding for important activities, such as the awareness raising activities for women and children in schools, which would be very hard to implement with limited funding. This training already proved to be efficient with NGOs in Assiut, which received it in the past and succeeded to use it in obtaining more than one funding.

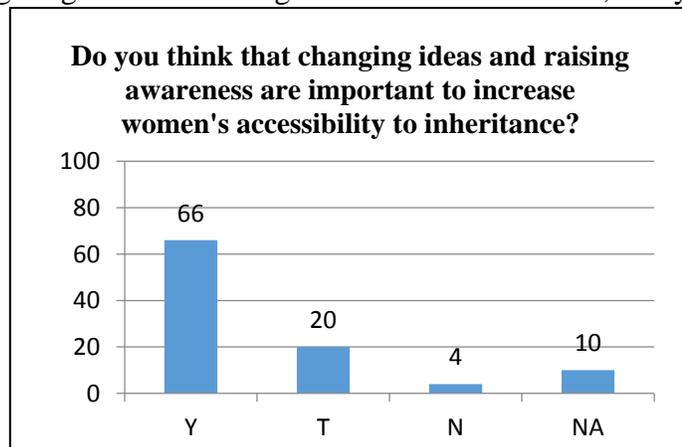
The project has already succeeded *in planting the seeds of sustainability and continuity of the empowerment of women from inheritance in* what could be summed up as follows:

- The project succeeded in preparing and training societal groups - pioneers of change, members of the mediation committees and representatives of NGOs -that are interested and pre-occupied with their community problems. The societal groups’ full use of the professional training they acquired is a sort of a guarantee for the continuity and scaling-up of the project and for the sustainability of its outcomes even after the project completion date, with the possibility of expanding the issues adopted and pursued by those trained groups in the future. Those societal groups are equipped with the knowledge and skills that enabled them to reach members of the community and communicate with them and convince them of the importance of giving women their right to inheritance. These groups can be called upon to work on issues related women’s right inheritance or other issues of importance to the community after the end of the project, which has already occurred in some cases where the pioneers of change, the clergy or members of

mediation committees were called upon to intervene after the end of the project in restoring women's inheritance, or even in mediating in family disputes and revenge.

- The project was able to create confidence in the local initiatives and societal mechanisms to the extent that women still rely on the pioneers of change, the clergy and members of mediation committees in intervening to restore their inheritance even after the end of the project due to: 1) the criteria for selecting the pioneers of change and members of the mediation committees who must be known for their fair character and active role in society, Members of the mediation committees, for example, were selected from prominent and influential figures while the pioneers of change were chosen by election and through democratic representation to the grassroots in society in addition to being part of the community, close to the target groups, present at the village level and personally acquainted with the village people, 2) the successive successes of the pioneers of change and mediation committees in enhancing women's accessibility to inheritance.
- Through changing the ideas and perceptions of the community members, the WIN project succeeded in creating different habits and a new culture that is pro-women's right to inheritance and believes in the importance of women claiming their right to inheritance and the importance of obtaining that inheritance as per Islam and the law. These new habits and that new culture are expected to persist for years to come and guarantee the continuity and sustainability of giving women the right inheritance.

Changing the ideas and perceptions of school students and young people in particular - through the various outreach activities, such as the awareness raising seminars and meetings, interactive theater and education through sport – is very important in establishing new habits in favor of giving women their right to inheritance. Indeed, many students already convinced their parents to give the females their right to inheritance and persuaded their mothers to demand their inheritance and not to give up their right. Around 86% of the respondents indicated that awareness and changing ideas is



important in one way or another in persuading families to give women back their inheritance. As the wrong customs, traditions and misconceptions about inheritance remained for years, new customs, traditions and ideas are expected to continue and remain for years in the future.

- On the other hand, one way to ensure the continuity and sustainability of the project's impact for long periods of time is the training which the project provided to women on how to manage their property -whether agricultural or non-agricultural- through the property management classes. That training ensured that women do not waste or spend their inheritance and remain without a fixed or constant income. It guaranteed that the impact of the inheritance on the women and their families remain in the future. This should encourage other fellow women who have seen the impact of the inheritance or heard of it to demand their inheritance
- Finally, the activity of legislative reform reflects an attempt by the WIN project to ensure the sustainability and continuity of the project. Perhaps one of the main reasons behind the formulation and implementation of that activity is that the impact of introducing an article including a deterrent punishment shall continue after the completion of the project and will be applied to anyone who violates the application of the provisions of the Inheritances' law or refrain from handing women their full share of inheritance.

Obstacles and Challenges Faced by the Project

The project was met with several challenges which it managed to overcome, including:

- It was clear in the various focus groups discussions that the first challenge the project faced at the beginning of its implementation was a societal challenge or resistance given the fact the project tackled an issue that was never tackled before. Women themselves do not demand inheritance. This led to the presence of resistance at the beginning of implementation of the project from the whole community, whether men or women, making the task of the project even more difficult. The pioneers of change, for example, were met at the beginning with huge hostility and were prevented sometime from entering the village streets or expelled from homes after being accused that they support instability and disrupt family relations.

- The second challenge is the inherited wrong customs, traditions and misconceptions such as, for example, that the financial "needs" of men are more than the women because men are heads of households, while women are responsible from their husbands. These misconceptions entirely ignore the fact the women are sometimes breadwinners, widows, unmarried or heads of households. According to the wrong old habits, women should not inherit a agricultural land so as not to break up the land or risk that the land falls in the hands of their husbands - who are from outside the family. According to other false legacies, it is ominous for women to claim inheritance and woman who demand inheritance are shameless, thus, undermining its reputation. Other false beliefs are related to family ties, as women believes that if they called for their inheritance, their family and brothers will not exchanges visits them or treat them in a friendly manner thus breaking the family ties. The WIN project was able to face the challenge of wrong customs, traditions and misconceptions through various outreach activities, especially by clergy in the Friday sermons, seminars, meetings or mosques where they explain that women's right to inheritance is supported by both law and religion and should be completely separate from the ties of kinship which should continue after women's restoration of inheritance.
- Another challenge that is linked to the previous one appeared at the beginning of the project. Being part and parcel of society and loaded with the same customs, traditions and

A success Story: one of the members in the mediation committee in Sohag volunteered to give his sister her full share in the inheritance immediately after joining the project and knowing that his sisters are entitled to inheritance. In addition, he helped her into establishing a business that can provide her with steady profit, especially since her husband is dead and her children are in different stages of education. Her inheritance helped a lot in improving their living conditions and in sustaining the children's education.

* One of the members in the mediation committee in Assiut, who is also one of the pioneers of change, moved very quickly into distributing the inheritance over his brothers and sisters after his father died. His initiative was the result of his knowledge through the project that as time passes, it become more difficult to convince males to give up what they have (land, houses, etc...) and redistribute inheritance over their sisters. As a result, he rushed into distributing the inheritance fairly on the brothers and sisters according to law.

heritage of society, and like their peers in the community, some clergy and members of the mediation committees were among those in society who did not give their female relatives their share in inheritance. In facing that challenge, those clergy and members of the mediation committees in Sohag and Assiut started by themselves and volunteered to give back their female relative their share in inheritance.

- Women who wanted to claim their inheritance lacked, in some cases, the official documents proving the right to inheritance. For example, they lacked birth certificate. As a result, their relationship to their families becomes unofficial and does not involve any financial arrangements. Also, they may not have an identity card and, therefore, are not recognized by the state. On the other hand, women's inability to read and write might be exploited by some to give up their inheritance without knowing.
- The project in Sohag was challenged by its inability to obtain permits and approvals from official bodies. It faced difficulty in obtaining permits from the Department of Health to undertake medical convoys. In addition, it faced difficulty in obtaining the necessary permits from the Ministry of Education to carry out the awareness activities in schools. The participants in the project tried to counter this problem through informal channels and personal relationships with some schools' managers, especially that some of them were already pioneers of change or members of mediation committees. As a result, they helped in distributing some in-kind gifts on the students such as notebooks and pencils including phrases related to women's right to inheritance. In addition, participants in the project in Sohag prepared some seminars and meetings to raise awareness of women's right to inheritance from religious and social sides and awareness-raising activities through sport, not only in schools, but also in colleges, specifically in the Faculty of Physical Education in Sohag.
- It became clear in the focus groups discussions that the project is struggling in securing its sustainability and continuity. This can be traced to the fact that the project touches upon a very novel issue that was never addressed by any other entity before in addition to the complexity of the project activities which made it difficult to adopt all those activities combined under one umbrella capable of scaling it up to other governorates.

A Summary of Areas of Success

- The WIN project succeeded to stir the stagnant water by addressing an issue that no one dared earlier to talk about.
- The strength of the project lies in introducing a comprehensive and condensed framework that addresses the problem of denying women their inheritance. The pioneers of change played a huge role in raising awareness and mapping cases of denial which fed into and was enabling and supportive to the role of mediation committees. Finally the role of legal aid centers constituted a force of pressure that increased the ability of mediation committees to negotiate and convince other parties to give women back their right.
- The diversity of awareness activities and the multiplicity of target groups is one of the strength points in the project. The project did not stop at awareness-raising seminars and door-knocking campaign, but also included other unconventional outreach activities, such as the interactive theaters, awareness through sports, educational trips and peer awareness which reflected on attracting men, women, youth and children from different age groups.
- The project significantly capitalized on the strong role of Imams and clergy because they are influential and their word is well heard. As a result, the project coordinated with them to deliver sermons and religion classes about women's right to inheritance. In addition, they took part in the seminars and gatherings in the villages and schools and were included in the mediation committees.
- The WIN Project was able to reach out for a large number of women in the targeted villages thanks to the awareness raising activities, which was able to reach a large percentage of the target group in addition to integrating the awareness raising of women's right to property with other activities and services provided to women and children, such as early cancer detection service, family planning campaigns, vaccination campaigns, medical convoys, insurance and social security, and a complex of schools, health and unity, the Local Unit.
- It is evident in the evaluation the very strong role of the mediation committees and their ability to mediate in solving numerous inheritance problems. This can be traced back to the comprehensive nature of their membership, their specialization in the subject of women's right to inheritance and their proximity of the target population.

- The project contributed to the attainment of inheritance by many women. As a result, the project was able to make a leap in the lives of families in which women received their inheritance in terms of improving their living conditions and their spending on food, drink, clothing, etc..., improve the education and health conditions for women and their families and their management to economic projects and, thus, empowering women economically and socially.
- In overall, this project has contributed to improving the conditions of life for women on various levels not only on the social or economic level, but also on the security level by avoiding family conflicts and crimes that may occur due to inheritance. In addition, by raising the level of awareness among women and men and enabling women economically and socially, the project was able to strengthen women's role in the sustainable development processes.
- In general, the WIN Project was able to break one of the largest "Taboo" in the Egyptian communities in Upper Egypt, and a cultural shift in the target villages towards demanding women's right to inheritance and disrespecting whoever deprives a woman from her legitimate right to inheritance.
- The cultural shift did not include men and women only, but it also included children and youth through various outreach activities, such as the awareness raising seminars and meetings, interactive theater and awareness through sports where a new culture and a new and ideas were implanted, which should set the foundation for new future habits in favor of giving women their right to inheritance.
- Planning for the sustainability and continuity of the project activities by the nongovernmental organizations in collaboration with CARE is considered one of the key success points in the project, especially since the NGOs have capitalized on the various activities and services that are already planned or offered by the NGO throughout the year, whether for women, children or men (e.g. reproductive health, literacy, educational seminars, and medical convoys, and family planning), merging in them the activities related to observation and awareness of women's right to inheritance
- Despite the end of the project, women still refer to the NGOs, the clergy, the pioneers of change and the members of the mediation committees to solve their problems, which confirms that the project has created a backbone for women that is close to them at the

village level and able to support them in their claim for inheritance. For example, one of the clergy in Sohag referred during the focus groups discussions to case of a woman who asked him after the end of the project to make the Friday sermon on women's right to inheritance because her male brothers have returned on a short vacation and she can not find a room to talk to them about her inheritance. Indeed, after the Friday sermon, the woman came back and told him her male brothers have opened up the issue of the inheritance and they are highly agreeable with it.

- CARE's preparation of publications (leaflets and posters) is an important way to ensure the continuity of the project. The publications are going to be distributed in seminars, where there might not be an opportunity to make religious, social or legal awareness of the right of women to inheritance.
- The evolution in both the role and power of the mediation committees. While the role of the mediation committees was focused in the beginning on mediating and resolving inheritance problems only, it has evolved over time due to the confidence of the village people in the integrity of the committees' members – for that they are prominent and key figures in society - and their influential role in the village. The mediation committees' role evolved to the degree that it became able of solving problems that even the judiciary has been unable to solve due to a defect or lack in official documents proving women's rights to inheritance. Also, the mediation committees' role evolved to the degree that the village people started to ask for their help in solving problems other than inheritance, such as revenge and family disputes.
- Finally, one of the reasons for the success of the WIN One of the positive areas in the WIN project is the strong partnership between the project and a large number of intermediary organizations. Unlike many projects, which rely mainly on cooperation with one NGO as their main partner NGO, the WIN project cooperated with a large number of NGOs at the village and the governorate levels. In addition, the WIN project was keen to provide those NGOs with a comprehensive package of trainings, which varied as mentioned earlier between trainings raising the overall capacity of the NGOs, in general, and other trainings directly related to the project, in particular. It is clear in the evaluation that, despite the end of the duration of the project, women still reach for those NGOs to help them in restoring their inheritance.

A Summary of Areas of Improvement

From the overall discussions with the various focus groups and the respondents' response to a question about a project activity which they missed the most or prefer CARE has implemented in any different way or emphasized in order to enhance women's accessibility to inheritance, the following was evident:

- The participants in the focus group discussions pointed out their need to further meetings and activities for the transfer or exchange of experiences among governorates where they can discuss the challenges and innovative and low-cost solutions. The clergy and members of the mediation committees particularly could have benefited from the experiences of their peers in tribal governorates, such as northern Sinai, Red Sea, Marsa Matrouh or Fayoum, which resort to negotiations or customary arbitration in resolving disputes, as per the focus group discussions of the clergy and members of the mediation committees.
- It was evident from the overall focus groups discussions especially with NGOs in Sohag and "Beit Ele'ila" or the "Family Home" in Assiut that there is a need to obtain a training on proposals writing, which should help NGOs in acquiring funding for important activities, such as the awareness raising activities for women and children in schools, which would be very hard to implement with limited funding. This training already proved to be efficient with NGOs in Assiut, which received it in the past and succeeded to use it in obtaining more than one funding.
- The WIN project emphasizes on targeting women over men. The results of the questionnaire confirm this. When asked about a project activity which they missed the most or prefer CARE has implemented in any different way or emphasized, the largest percentage of respondents (47.5 %) reported that the project activities lacked some focus on providing outreach activities to men using varied and multiple ways which would facilitate women's access to inheritance. In general and despite the importance of targeting both men and women in order to break the false customs and traditions, as noted earlier, targeting men since the beginning of planning for the project was weak. As has been clear in the focus groups discussions with the clergy, the WIN project's greatest emphasis from the beginning was on women, which is reflected in the implementation of

the project where there has been shortage of men and low attendance rate for men in seminars. This can be replaced by placing greater emphasis on speeches and classes in places of worship.

- It has been clear in the evaluation that it is important to adequately target men especially heads of households and elders as well as the capable (rich) and educated segments, and not just women who are unable, poor and uneducated. As a result, it is important to hold seminars and meetings in places that are well suited and attractive to these segments.
- On the other hand, it is very important to cooperate with the different authorities and the parties, such as the local Unit, the director of the Department of Education and the Evaluation and Follow-up unit in the Department of education, the Social affairs, etc... and engaged them in the mediation committees and the trainings, which made it easier to build upon the various services they provide for women, men and children and in using them to provide some awareness activities in parallel to the services they provide. For example cooperating with the director of the Department of Education and the Evaluation and Follow-up unit in the Department of education in Assuit facilitated the project accessibility to schools in Assuit. The project implemented various awareness activities at the school level such as seminars, awareness through sports, educational trips, camps, drawing, quizzes, research questions on the topic of women's right to inheritance, and, finally, integrating women's right to inheritance within the monthly exam questions of the Arabic language (expression topics), which had a reflection on the students, teachers and school administration and supported targeting more educated slides in addition to the students.
- In the in-depth interviews with the beneficiaries of the project, the importance of partnering with authorities or bodies or NGOs to carry out complementary but essential activities appeared such as literacy classes and the issuance of birth certificates and national identification cards. The lack of documents such as the birth certificate and national identification cards forfeits the women's relationship with their family relationship and does not make them recognizable by the state.
- Finally, the evaluation finds that there is a difficulty in adopting all the project activities and up-scaling them under one unified umbrella. This can be traced to the fact that the project touches upon a very novel issue that was never addressed by any other

entity before in addition to the complexity of the project activities which made it difficult to adopt all those activities combined under one umbrella capable of scaling it up to other governorates.

Lessons Learnt and Recommendations

Building on the previous information and the analysis of the various focus groups discussions and the suggestions included, the following recommendations can be concluded:

- Continue to equip and prepare the various participants in the project with training on communication, persuasion and proposals' writing and making sure that the entities responsible for the project continuity and sustainability – such as NGOs and the House of the Family in Assiut- obtain the specialized training in writing project proposals to ensure the sustainability and continuity of the entity in general and of the activities related to women's right to inheritance in particular, in such a way that strengthens the sustainability and continuity of important activities, such as the awareness raising activities for women and children in schools, which would be very hard to implement with limited funding.
- Increasing the activities of transfer and exchange of experiences between the governorates to discuss the challenges, innovative and low-cost solutions, the experiences of other tribal governorates, such as northern Sinai, Red Sea, Marsa Matrouh or Fayoum, which resort to negotiations or customary arbitration in resolving disputes.
- Trainings should be conducted in a more regular manner to refresh the information in the trainees' heads and provide a space to discuss challenges and how to address them. Also, trainings should be provided to trainees on the basis of "ToT or training of trainers" instead of traditional trainings in order to sustain and spread the skills and information to a next generations of learners.
- Continue to integrate the awareness activities of women's right to inheritance activities within the current/available activities of the NGOs (E.g. reproductive health and activities of the awareness of other carried out by the NGO).

- Continue to raise the women's awareness of their right to inheritance by using non-traditional activities such as interactive theater, educational tours, awareness through sport and peer awareness.
- Continue to integrate the awareness activities of women's right to inheritance within other activities and services provided to women, children or men, such as early cancer detection service, family planning campaigns, vaccination campaigns, medical convoys (especially in Assuit and Com Badar in Sohag), insurance and social security, and a complex of schools, health and unity, the Local Unit, which has increased the project's ability to outreach more women and even men who felt they were getting more than one useful service at the same time.
- Continue to cooperate with religious institutions, broaden the scope of work with them, and provide them with trainings to create a cadre that is trained and trained and capable of raising awareness of all segments of society. The project is significantly capitalizing on the strong role of Imams and clergy because they are influential and their word is well heard. As a result, the project coordinated with them to deliver sermons and religion classes about women's right to inheritance. In addition, they took part in the seminars and gatherings in the villages and schools and were included in the mediation committees.
- Shedding light on the characters and experiences of successful women who were able to get their inheritance while highlighting the impact of obtaining inheritance on their lives and their families' economic, health and education conditions.
- Many of the projects that worked on gender equality did not given the desired results, because they fully focused on women and ignored man, thus, overburdening women and throwing the whole responsibility of making change on them. Therefore, there is a need to integrate men in gender related programs and formulate the goals and structures of gender related programs and projects in a way that ensures the integration of men in the various activities. Gender issues are not issues that are related to women and not men for that stereotyping and misconceiving women's roles, behavior and responsibilities is a product of the ideas of the whole society - both women the men – and the power relations between them. Thus, despite their role is not properly invested, men should be play a big role in gender programs.

- Targeting the ‘financially capable’ and heads of households or elders because they are directly involved in giving women their right to inheritance and are most likely to deprive women from inheritance. They should be targeted through various activities, such as door-knocking campaigns and home visits which can be effective for older and senior men who are most likely to be present in the time of the visits in addition to seminars and symposiums in suitable places - such as NGOs’ premises as suggested by participants in the focus groups - that can attract or target the rich families which possess huge inheritances and are determined on giving them only to the males.
- Targeting youth gathering places, such as universities, high schools and clubs using participatory projects that take into account the specificity of each age group and needs of the youth in addition to targeting children at schools and raising their awareness so as to create a new and different culture for the children in such young age.
- Targeting children in schools and raising their awareness with the aim of creating a new and different culture and plant its roots in children from an early age. During the focus group discussions, some clergy and school administrators suggested to target students in Al - Azhar schools (religious schools) and kindergarten children to raise their awareness of the rights of women and equality between men and women, which is an approach that seeks to prevent the root causes of the problem.
- Cooperating from the very beginning of any project with the various relevant entities and engaging them in the preparation and planning of the project in addition to the trainings so that they become a backbone for the project to rely on. With regards to this project in particular, cooperating with entities such as the Local Unit, the Education Department, the Ministry of Social Affairs reflects very positively on better targeting for different segments in society. Cooperating with entities such as the Local Unit, the Education Department, the Ministry of Social Affairs reflects very positively on better targeting different segments in society, such as the educated segments, children, the elderly or heads of households. Cooperation with the representatives of the Ministry of Social Affairs facilitates targeting the elderly and heads of households and some youth who head there for insurance services, pensions, social security and other services provided by the Ministry of Social Affairs. Cooperating with the Local Unit facilitates targeting educated women working at the Local Unit and cooperating with the Director of the

Department of Education and the Quality and follow - up Unit facilitate accessing schools to implement various awareness activities to students, such as seminars, awareness by sports, educational trips, camps, plays and research competitions on women's right to inheritance. In addition to students, cooperating with the Ministry of Youth facilitates the preparation of awareness through sports activities and interactive theater in the youth centers.

- The need to join hands with all relevant entities that share the same goal in to avoid splitting and fragmentation of efforts, especially in pushing for a legislative reform, and the need for continued pressure and follow - up in order to add the article supported by the WIN project, especially that it is the fruit of a community dialogue and is backed by popular and social support.
- Despite the cultural shift which the project contributed in, not all families are convinced to the same degree of women's right to inheritance and the problem is still prevalent in the rest of the governorates of Egypt. Therefore, it is important to continue mobilizing efforts and cooperating with all possible sides towards enhancing women's access to inheritance.
- Since the problem of denying women their inheritance is a national problem experienced by most of the governorates in Egypt, it seems useful to use the national media to raise the citizens' awareness of this problem and its religious and social repercussions while targeting national media and not only local media, especially since according to the participants from both governorates in the focus group discussions, the follow-up to local newspapers and local media has become very limited with the spread of private channels and the increasing demand over them.
- The need to institutionalize all project activities under one umbrella or at least under several bodies but coordinated through a clear, effective and sustainable mechanism. Institutionalizing one component of the project which is the mediation committees does not guarantee the success of the experiment when recurring because the strength of the project lies in the complementarity of its activities. While the pioneers of change played a huge role in raising awareness and mapping cases of denial, this fed into and was enabling and supportive to the role of mediation committees. Finally the role of legal aid centers constituted a force of pressure that increased the ability of mediation committees

to negotiate and convince other parties to give women back their right. In that sense, the adoption of some of these activities over the others, whether under the umbrella of the NCW or the “Beit Ele’ila” / “Family Home”, threatens the continued success of the project. As a result, it might be interesting to look at the following to suggestions:

1. Planning the sustainability of the WIN project under an umbrella of the Cabinet of Ministers, which can afford to adopt all the three components of the project.
2. Planning the sustainability and institutionalization of the awareness/outreach activities under the umbrella of the National Council for Women, which can promote women’s right to inheritance among the women’s rights and issues it promotes or start a national campaign against the denial of women’s right to inheritance, similar to the national campaign against female genital mutilation. The institutionalization of mediation committees activities, on the other hand, all fall under the umbrella of the “Beit Ele’ila” or the “Family Home” which is officially mandated to intervene and mediate in any problem.

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