

The Iranian Women's Bill of Rights



First launched 8 March 2023

Version 6 (January 2025)

Feminist Collective's Proposal for "Woman, Life, Freedom"

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Foreword:

The "Woman, Life, Freedom" movement emerged in September 2022, sparked by the tragic state killing of Mahsa (Jina) Amini, a young Kurdish-Iranian woman arrested by the morality police for allegedly not wearing her hijab properly. What began as protests against compulsory hijab laws and systemic discrimination against women quickly evolved into a broader call for the downfall of a regime widely seen as illegitimate.

Iranians, both within the country and abroad, demonstrated unprecedented unity. Inside Iran, youth organized numerous small-scale demonstrations, forcing repressive forces to spread thin, less effective in the suppression of protesters. Meanwhile, Iranians in the diaspora mobilized massive protests across Europe and North America, and beyond, holding weekly gatherings. From Europe and India to Senegal, global civil society expressed solidarity with Iranian women, showcasing remarkable unity. Protests erupted across Iran and continued for months, despite facing brutal state repression, resulting in over 500 deaths and more than 20,000 arrests to date.

From the outset, many of us felt that change was inevitable—if not immediate, then on the horizon. Recognizing this pivotal moment, a group of us experienced academics and women's rights advocates decided to draft a vision for the future: what the motto "Woman, Life, Freedom" means in practice. We embarked on creating a comprehensive document outlining the rights we envisioned for a post-Islamic Republic constitution. Historically, women, despite their significant contributions to past revolutions, were excluded from constitutional processes. This time, we were

¹The chant 'woman, life, freedom,' originates from the Kurdish slogan of *Jin, Jiyan, Azadi*, a long-lasting feminist call for women's rights, sanctity of life, and freedom and equality arising from the Kurdish rights movement across the Middle East. The death under police custody of Kurdish-Iranian Jina (Mahsa) Amini's in September 2022 revived this chant in Iran's mass protests that followed, and its translation to Persian as **Zan, Zendegi, Azadi** became a central rallying cry for those resisting multiple and intersecting layers of discrimination, gender inequality, oppression of ethnic minorities, economic injustice, and authoritarian politics.

determined to ensure our voices would be heard and to secure equal rights and dignity for all.

With this in mind, a small group came together to draft the Iranian Women's Bill of Rights, interpreting how the motto "Woman, Life, Freedom" could be realized in a future constitution. This initiative brought together feminist lawyers, academics and several women's organizations from both inside Iran and the diaspora. We sent invitations to feminist organizations, and active individual and groups, inviting them to join us. We also urged them that if, for any reason, they cannot or do not want to join us, they should consider forming their own group and writing their own charter or bill of rights. In our view, it is important that women, regardless of their political leanings, articulate their demands and envision how the motto "Woman, Life, Freedom" can be translated into a framework that responds to the needs of women in their diverse contexts. Mahboubeh Abbasgholizadeh invited several women from the 2009 Iranian Women's Charter drafting committee to join us, to bring their invaluable experience to the collective.² By the end of October, a diverse collective of younger and seasoned feminists had come together to begin this critical work.

We organized meetings to discuss the foundational values and framework for the Bill of Rights. To make it accessible, we decided to avoid legal jargon, ensuring it would be easy for all women—and the general public—to read and engage with. Several committees were formed, including drafting and research groups, and we invited an advisory committee of constitutional experts, including some non-Iranians. The draft was prepared simultaneously in English and Farsi to ensure accessibility, with the goal of launching the first version as a **Living Document on March 8, 2023**—International Women's Day and the anniversary of the 1979 protests against compulsory hijab laws.

After extensive discussions, we identified ourselves as the Feminist Collective (Hambood-e-Feministy) for "Woman, Life, Freedom". Our collective aims to periodically revise and update the Bill of Rights based on public feedback. By the end of November 2022, participants had submitted "wish lists" of desired provisions, and the drafting committee began work, circulating prepared sections for review. Through collaborative efforts, the first draft was completed and shared as planned.

The draft was distributed on public platforms and social media, with members of the drafting committee participating in media interviews to raise awareness. On 25 March, 2023, it was presented to "Gozar," a large gathering of Iranian academics and advocates for plural democracy at Stanford University. A subsequent webinar at the

² Iranian women, drawing on extensive research and consultations with women from various provinces, prepared a Women's Charter aimed at addressing their rights and concerns. The charter was formally launched during election period in June 2009. However, the subsequent post-election political upheaval led to the arrest and imprisonment of many women activists, while many others were forced into exile. As a result, the charter was never revised and finalized as it was planned, and an increasing number of women concluded that meaningful political reform was unattainable under the existing regime.

University of Toronto on April 15 drew over 220 participants, primarily Iranian women from around the world, including from inside Iran and Afghanistan. Participants provided extensive feedback, guiding further revisions. There were also requests from women from various regions and diaspora communities for a similar webinar in English, which we hope to organize in the coming year.

Since then, in-person meetings have been held in cities such as London, Istanbul, Berlin, Toronto, and Montreal. Although security concerns limit detailed updates about collective discussions inside Iran, we continue to receive valuable feedback from participants there.

The present document, Version 6, incorporates input from over 120 written and audio commentaries as well as multiple webinars. This collaborative process reflects our commitment to creating a robust and inclusive framework for Iranian women's rights in a future democratic society.

The complete document can be accessed on the site of www.iwbr.org. We invite all of our readers and interested people to continue to write and send us their comments and suggestions through contact@iwbr.org and our website.

Homa Hoodfar
For
Feminist Collective for Woman, Life, Freedom



Table of Abbreviations:

1948 Universal Declaration of Human Rights ([UDHR](#)),

1966 International Covenant on Civil and Political Rights ([ICCPR](#)),

1966 International Covenant on Economic, Social and Cultural Rights ([ICESCR](#)),

1979 Convention on Elimination of all forms of Discrimination Against ([CEDAW](#))

1984 the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, ([UNCAT](#)) 1984,

1993 Declaration on the Elimination of Violence Against Women ([DEVAW](#)),

United Nations Convention on the Rights of the Child ([UNCRC](#)),

2000 Security Council Resolution on Women, Peace and Security (resolution 1325) and its sister resolutions that collectively make the the **"Women, Peace, and Security Agenda"** (WPS Agenda). These are :

Resolution 1820 (2008) - Addresses sexual violence as a weapon of war and outlines measures to protect women and girls during armed conflict.

Resolution 1888 (2009) - Strengthens measures to address sexual violence in armed conflict, including appointing a Special Representative on Sexual Violence in Conflict.

Resolution 1889 (2009) - Focuses on the participation of women in post-conflict peacebuilding and recovery.

Resolution 1960 (2010) - Establishes accountability mechanisms for combating sexual violence in conflict.

Resolution 2106 (2013) - Emphasizes the need for justice and accountability for sexual violence and highlights the role of women in preventing and resolving conflicts.

Resolution 2122 (2013) - Promotes women's leadership and participation in conflict prevention, resolution, and peace processes.

Resolution 2242 (2015) - Integrates the Women, Peace, and Security Agenda into broader UN strategies, including counter-terrorism and climate change.

Resolution 2467 (2019) - Strengthens survivor-centered approaches to addressing sexual violence in conflict.

Resolution 2493 (2019) - Reaffirms commitments to the WPS Agenda and calls for accelerated implementation of these resolutions. These resolutions collectively aim to protect women and girls in conflict settings, prevent violence, and ensure their participation in peacebuilding and decision-making processes.

VAW/P/E stands for **Violence Against Women in Politics and Elections**, and while it is a recognized issue addressed by international organizations, it is not a specific UN resolution or standalone framework issued by the United Nations. But it falls under the CEDAW, and the UN has addressed related issues in its work, primarily through agencies like UN Women, the Development Programme (UNDP). **VAW/P/E** also falls under **Women, Peace and Security Agenda** and **UN General Assembly Resolution 58/142** (2003) as well as Agenda 2030, women's political participation SDG 5.

University of Toronto
The Elahé Omidyar Institute of Iranian Studies
presents
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A symposium on
The Iranian Women's Bill of Rights
نشست لایحه حقوقی زنان ایران



زن، زندگی، آزادی

Saturday, 15 April 2023,
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(Canada and the US)

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ساعت ۱:۰۰ بعدازظهر به وقت تورنتو

Zoom
Registration



UNIVERSITY OF TORONTO
FACULTY OF ARTS + SCIENCE
Elahé Omidyar Mir-Jalali Institute of Iranian Studies



The Iranian Women Bill of Rights: A Living Document

Version 6: January 2025

Preamble

Despite a history of cultural practices and structures that, often in the name of religion, largely excluded women from the public sphere, Iranian women have consistently been integral to national movements—from the Tobacco Protest (1890–1892) to the Constitutional Revolution (1905–1911) and the 1979 Revolution. Yet, with the success of these revolutions, their citizenry and human rights were disregarded. Worse still, the post-1979 regime stripped away many of the rights they had step-by-step secured under the previous regime.

Despite threats to their lives and freedom, women relentlessly organized and pushed for their rights. They refused to retreat from public life. They persisted in organizing, mobilizing, lobbying, writing open letters and issuing a charter (2009), participating in street protests in massive numbers, excelling in education and the arts. Politicized frontiers hitherto not considered political—such as sports, compulsory veiling, and dress codes—while simultaneously demanding equal citizenship, fundamental human rights for all, and autonomy over their bodies and how they dress them. Throughout the past forty-five years, women have remained a major force in pushing for democracy, social justice, and freedom in Iran.

The regime's lack of meaningful responses and its brutal suppression gave rise to the extraordinary "Woman, Life, Freedom" movement, where women publicly and performatively discarded their compulsory hijab, the ideological flagship of the regime, which not only captivated the world but also reinvigorated Iranian social movements and strengthened the transnational feminist movement.

Today, Iranian women are determined not to be sidelined by yet another revolution. Feminists, inside and outside Iran, are committed to transforming the ethos of "Woman, Life, Freedom" into actionable demands, ensuring these principles are enshrined in the future Constitution to guarantee substantive equality for women in all their diversities and establish a renewed social contract. At the dawn of the movement, the Feminist Collective for Woman, Life, Freedom came together with the intention of drafting the Iranian Women's Bill of Rights and articulating their vision for a future constitution—a task largely overlooked in previous revolutions. These documents include safeguards and initiatives to prevent the repetition of past betrayals, ensuring that women's voices and demands remain central to shaping the nation's future.

The women's collective affirms the inherent dignity, equality, and rights of all women and men as fundamental to the principles of justice, freedom, and pluralistic democracy in a reimagined and revitalized Iran. We demand the eradication of

persistent barriers to gender equality and a resolute commitment to dismantling systemic discrimination and oppression against women and other marginalized segments of society.

This Bill of Rights articulates our demands and asserts that women's rights are human rights—indivisible and universal. It is a call to action for legal and social transformation to ensure that every woman in Iran—regardless of race, ethnicity, religion, socioeconomic status, ability, or identity—can live free from violence, discrimination, and fear, with full access to opportunities and resources to realize her full potential.

We are committed to a pluralistic democracy, grounded in a commitment to the Universal Declaration of Human Rights, as the cornerstone of a dignified future, political pluralism, and the peaceful transfer of power. Drawing lessons from the past, we emphasize the necessity of robust protections for women's legal rights in all their diversity within a future constitution, ensuring that gender equality becomes an irreversible reality.

To uphold the dignity of women, citizens, and residents, Iran must adhere to the rights enshrined in the 1948 Universal Declaration of Human Rights, the 1966 International Covenant on Civil and Political Rights, the 1966 International Covenant on Economic, Social and Cultural Rights, the 1979 Convention on the Elimination of All Forms of Discrimination Against Women, the 1984 Convention Against Torture, and the 1993 Declaration on the Elimination of Violence Against Women. Additionally, Iran must implement UN Security Council Resolution 1325 (2000) and its companion resolutions. These principles must serve as the cornerstone of Iran's Constitution.

We hold that all forms of legal and extra-legal injustice under the Islamic Republic regime—particularly those targeting women and religious or ethnic minorities—as well as the regime's unprecedented waves of executions, torture, and political imprisonments, must be addressed within a framework of transitional justice rooted in the Constitution. Transitional justice is not only a mechanism for addressing past abuses but also a vital foundation for fostering public discourse, promoting a culture of non-violence, and advancing peace and dialogue.

We affirm the right of all people, particularly women, to determine their future. The Iranian nation is, and must remain, the sole source of legitimate authority. Freedom, human dignity, and social justice are the inalienable rights of every woman, citizen, and resident.

The Iranian Women Bill of Rights: A Living Document

A Note to our Readers:

While our goal is to draft a Bill of Rights for Women, rather than a complete constitution, we nevertheless must still establish the foundational framework and contours of the envisioned Constitution—one that enables the articulation and protection of our rights within it. To this end, we have outlined the cornerstone principles, ethics, ethos, and spirit we deem essential to the Constitution, ensuring it supports our broader demands for gender equality and social justice through an intersectional lens. The first seven articles of this document focus on the foundational principles and the spirit of the Constitution, which we consider crucial for enabling and achieving the rights articulated within this document. Only thereafter, we focus specifically on women's constitutional demands.

Broadly speaking, there are two kinds of constitutions. Some constitutions are minimalistic, providing only the main concerns and general contours of the legal and political framework of the nation, leaving it to politicians, legal scholars, and the judiciary to develop detailed laws and policies. However, given women's experiences in Iran and the broader region, as well as the tendency to ignore women's demands under the guise of culture and religion, we have chosen the second route. This approach delves into legal, political, and economic issues in more detail, leaving less room for conservative politicians to interpret the contours and body of laws and rights in ways that might bypass them or undermine our objectives.

We are publishing the Bill in two versions. The extended version includes detailed sub-articles for each main article, clarifying their implications for national legislation, as well as social and economic policymaking. We have chosen the detailed route due to the current ethos of male-centric constitutional interpretation, which often overlooks women's demands and gender equality. Our intention and hope is for each article, along with its sub-articles, to be thoroughly discussed and analyzed, with suggestions made by experts, women, and concerned citizens for further revisions. This process aims to raise awareness of the relevant issues and concerns while also supporting the refinement of the Bill.

The second edition is a more concise version that includes the main articles outlining the framework for the constitution we envision—one that effectively addresses citizens' human rights and includes key articles reflecting women's specific demands. It provides minimal or no interpretation of the articles, in keeping with the conventional style typically found in constitutional writings.

We hope to organize several webinars focusing on the various articles of the Bill to facilitate further discussion. We also invite women's organizations, both inside and outside the country, to engage with the Bill and contribute to its refinement.

1. **The Constitutional Assembly**^{3,4}

The Constituent Assembly must be a popularly elected body based on gender parity in all electoral districts such that 50% of the delegates in each electoral district are women and must be composed of diverse and pluralist identities. The Constitutional Assembly shall draft a national constitution in accordance with the spirit of and commitment to the movement of "Woman, Life, Freedom."

2. **State Secularism**⁵

A secular state based on social and economic justice is critical in developing a healthy, pluralist democracy and recognizing, safeguarding, and promoting the rights of all citizens and residents, regardless of gender, race, ethnicity, religion, including atheism, or any other identities or status. The Constitution must be secular and function completely outside any religious sphere and institution.

3. **Creation of the Supreme Constitutional Court.**

The Constitution must establish the institution of the Supreme Constitutional Court in order to ensure the spirit of human rights and ethos of peace will be observed. The main responsibility of this court is to interpret the principles of the Constitution based on the spirit and values of the Constitution and human rights. Also, it shall ensure that laws and policies are consistent with the substance, values, freedoms, and spirit of the Constitution.

³ Please note that in this document we have used the term **State** referring to the overarching political structure and entity with defined territory, population, sovereignty, and institutions. A **constitution** is the fundamental legal framework that defines the structure, powers, and functions of a state and government, while establishing the rights and responsibilities of its citizens. A **government** is the specific group of people or system that exercises authority and manages the state's affairs.

⁴ The Feminist Collective agreed that this Bill of Rights should avoid legal jargon and be written in plain language, making it easily understandable for anyone interested, regardless of their familiarity with legal terms.

⁵ While we acknowledge the ongoing debates surrounding secularism and the various ways it is practiced across different nations, for the purposes of this document, we refer specifically to the separation of state and religion—that is; religion should have no role in the affairs of the state.

4. Safeguarding Human Rights

Human rights, as defined by the UDHR, of all citizens and all those who live within the country's territory, regardless of race, gender, ethnicity, sexual orientation, religion, or any other identity, must be enshrined in the Constitution. The Constitution shall establish an independent human rights commission to monitor the state of human rights while also promoting its ethos.

5. National Application of International Human Rights Instruments

All UN conventions that are or will be signed and ratified by the Iranian State are legally binding and must be duly adopted and reflected in the national laws of Iran.

6. A National Action Plans Office ⁶

The Constitution must mandate the establishment of a National Action Plans Office (based on the UN Women, Peace, and Security, Resolution 1325) with sufficient budget, aiming to promote and facilitate women's active and meaningful engagement in all formal and informal conflict prevention and resolution mechanisms. The National Action Plan on Women, Peace, and Security must be tasked with promoting national peace and harmony, and preventing local and national conflicts by integrating a gender perspective into all peace and security initiatives and strategies, encompassing the following areas:

7. Transitional Justice⁷

⁶ The foundation for this agenda was laid by Security Council Resolution 1325 (2000), which was the result of years of mobilization by transnational women's advocates and organizations. This landmark resolution acknowledged the critical role of women in negotiating peace and preventing civil conflicts. Over time, the WPS framework has expanded, incorporating nine additional resolutions to provide a more comprehensive approach to peace and security. Many countries have adopted and adapted these resolutions to fit their specific national contexts, using them as tools to prevent major conflicts and uphold the human rights of citizens, particularly women and girls. This ongoing global effort underscores the indispensable role of women in peace processes and the necessity of institutionalizing their participation to build sustainable peace.

⁷ Since designing transitional justice falls beyond the scope of this document, we have instead outlined the principles that we believe should be included in the process. In the following article, we examine the role and extent of women's involvement in transitional justice.

The Constitution must establish a committee of experts as an independent body with sufficient resources for an effective Transitional Justice System to address the violence, including arbitrary executions, torture, and imprisonment, perpetrated against thousands of men, women, members of the LGBTQ community and religious minorities, as well as religious reformists and atheists, since the inception of the Islamic Republic of Iran in 1979. This Transitional Justice System must provide a platform for victims to share their experiences, for perpetrators to acknowledge their crimes, and for the nation to confront its violent history, paving the way for fostering national reconciliation and the construction of a pluralistic and non-violent democracy and turning these concerns into a broad public discourse. Additionally, the system must include a framework for providing reparations to the victims. In establishing this Transitional Justice System, careful consideration must be given to the Iranian context and insights gleaned from the experiences of other nations, such as South Africa, that have undertaken similar initiatives.

8. Transitional Justice and Women⁸

Women, as half the population, have endured direct and indirect state violence from IRI's inception. Despite facing suppression, they have been at the forefront of collective mobilization for demanding justice, including providing support and solidarity for the victims of state violence and their families. Drawing from their lived experiences and collective wisdom, they have articulated specific demands that must be incorporated into the framework of transitional justice.

⁸ **Transitional Justice and Women:** Due to the widespread and long-lasting suppression during the years of Islamic rule and the extensive physical, psychological, and financial harm inflicted on individuals and their families, seeking justice has become one of the main pillars of fundamental societal changes. Women, mothers, daughters, and grieving families have carried the burden of seeking justice throughout this period. Among these women, organizations like the "Mothers for Peace," "Mothers of Khavaran," "Mothers of Park Laleh," Association of Families of Flight PS752 Victims and similar entities worldwide have been diligent in their pursuit of justice.

These women, despite losing husbands, children, and brothers, and enduring the pain of loss or the injustices imposed upon them, have also taken on the responsibility of organizing the lives of survivors. Consequently, they constitute the largest group advocating and seeking justice.

9. National Inquiry into State-Induced Violence Against Women⁹

The Constitution must establish the National Inquiry into State-Induced Violence Against Women (the National Inquiry) to examine gender-based violence and violence against women in all their diversities perpetrated as a result of the State's breach of its negative obligations (not to commit violence against women) and its positive obligations (to protect and promote the safety of women). Such an inquiry must be carried out through the framework of the UN Declaration of Eradication of Violence Against Women (DEVAW) and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). In order for the National Inquiry and its subcommittees to achieve their goals, they must be mandated to collaborate with the Office of Women's Affairs (Article 22 of this document), the National Commission of Women (Article 23 of this document), the Transitional Justice System (Articles 7 and 8 of this document) and the independent human rights commission (Article 4.6 of this document).

10. Access to Quality and Secular Education

Quality secular, inclusive and equitable education is a public good and basic human right and must be made accessible free of charge and equally available to all residents in the country and in all fields of study, with no limitations to participation by women and members of historically marginalized and disadvantaged groups.

⁹ Iranian society, regardless of gender, race, religious minorities—especially atheists—and LGBTQ+ groups, has endured severe human rights violations by the IRI government in the name of religion and "national security." Examining and understanding these national harms and addressing them are essential for establishing strong legal and cultural structures based on human rights principles and fostering a national culture of non-violence.

11. Citizenship Rights of Women: Equality and Non-Discrimination Before the Law

All individuals within the borders of Iran, irrespective of their citizenship, gender, religion, ethnicity, race, sexual orientation, or any other personal characteristic, must be regarded as equal under the law and enjoy the right to equal protection and benefits. The State shall take all essential measures to eliminate discrimination.

12. Freedom of Movement and the Right to Be in Public Spaces¹⁰

The Constitution must guarantee women's right to freedom of movement, regardless of their class, religion, ethnicity, gender, or sexual identity. This right encompasses the right to physical safety during travelling or in a public space with an environment free of any form of sexual or gender-based violence. The State shall take all measures required to enforce and protect this right.

13. Access to Health Care

Women's access to quality universal national health care systems, including reproductive health, maternal and infant health, free and safe contraception, prenatal diagnostic tests, and safe abortion, in all regions of the country, must be guaranteed by the Constitution.

14. Women's Economic Rights, Employment and the Labour Market

To foster the economic empowerment and long-term well-being of women, it is imperative to steer the nation's socio-economic development model towards job creation, the establishment of a comprehensive national social security system, the preservation of natural resources, particularly water, and fostering equitable distribution of income. Such measures aim to eradicate absolute poverty, reduce relative poverty, and shift wealth distribution towards greater fairness within society. Achieving this model necessitates that the Constitution ensure equal opportunities for women to enter the labour market, gain access

¹⁰ Public space: Public space refers to any indoor or outdoor area open to the public, including digital spaces. It does not include private residential property, offices, or workspaces that are not accessible to customers or public visitors.

to capital and credit, receive equitable wages, and access social security tailored to their specific needs.

15. Women and the Environment

Destruction and degradation of the environment have had significant, disastrous, gendered implications, particularly in rural and agricultural areas. The Constitution must mandate that an ecofeminist expert committee be part of national and local environmental policy planning and institutions. The UN Sustainable Development Agenda 2030, particular SDGs 6, 7, 13, and 14, can provide achievable guidelines.¹¹

16. The Right of Women to Personal, Physical, Cultural And Artistic Development

Women's right to personal, physical, and cultural flourishing must be supported by the State within an intersectional effort and based on a gender equality perspective.

17. Access to Cyberspace

The State shall guarantee women's equal rights to digital connectivity and safe cyberspace, free from gender-based violence.

¹¹ The **2030 Agenda** is a global plan adopted by the United Nations in 2015 to achieve sustainable development. This agenda includes 17 Sustainable Development Goals (SDGs) aimed at addressing global challenges such as poverty, inequality, climate change, and environmental degradation by 2030. Among these goals, SDG 6 (Clean Water and Sanitation), SDG 13 (Climate Action), and SDG 14 (Life Below Water, focusing on water conservation and ecosystem protection) are particularly relevant. This issue is of great importance, as people currently face challenges related to conflicting interests in water resource use, exploitation projects, and environmental conservation efforts.

18. Legal Equality in Love, Family, and Household Unions

The Constitution must guarantee egalitarian and democratic family law, regardless of gender, sexual orientation, ethnicity, religion, or other identity, to all its citizens and residents in line with the principles and spirit of the UDHR, CEDAW, and other relevant international documents. The State must be mandated to enact laws to protect this guarantee.

19. Women's Political Participation

The Constitution must guarantee universal suffrage for all of its citizens who have reached the legal age of adulthood regardless of their gender or any other identities, free from harassment, intimidation and violence. The Constitution must guarantee gender parity in all elected political representation posts at all levels of the State, and women must always form 50% of the elected posts in all electoral districts.

20. Women's Substantive Representation in Executive Decision-making:

The State shall guarantee and take appropriate measures to ensure women in all their diversities have substantive representation and meaningful participation in executive decision-making positions across all levels.

21. Women's Participation in and Access to Justice within Judiciary

The Judiciary shall ensure equal and fair treatment of women under the law, regardless of their class, ethnicity, religion and sexual identity. Additionally, the State shall guarantee the appointment of female judges at all levels of the Judiciary.

22. Women's Machinery: Enforcement and Oversight of Gender Equality Mechanisms

There is a need for an effective structure to bring about gender equality, as highlighted in the Constitution addressing social and economic inequalities. The Constitution must establish the most appropriate framework for a national women's machinery to oversee national policies, plans, and their implementation. Since the form and structure that the women's machinery should take are not immediately clear and require further elaboration through constitutional drafting, this document temporarily adopts the phrase "Office of Women's Affairs" to designate the function of this political entity.

23. National Commission of Women (NCW)¹²

24. The Constitution must establish an autonomous National Commission of Women (NCW), with branches in all provinces, tasked with overseeing and monitoring the enforcement of gender equality through an intersectional lens and true to the diversity clauses embedded in the Constitution across all government policies and state institutions. The NCW shall serve as a pivotal institution fostering collaboration and communication between women's human rights organizations and state entities regarding laws and economic and social policies as they relate, either directly or indirectly, to women's concerns.



¹² Given the spread of discrimination in law and cultural practices, many countries have opted to have an independent body that is often called The National Commission for Women (NCW) or a similar variation whose job is advising the government in all matters of policies affecting women as well as connecting state and women's movements in order for the state to better respond to women's demands and be proactive in dealing with discrimination against women.