

The Quota System For Women in Palestine

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Abstract

This study aims to investigate the legal framework which determines the political rights of women in Palestine and how they are exercised through the quota system. To achieve the objectives of the study, the following questions were asked: What are the national or local laws that regulate the political rights of women in Palestine?

The descriptive-analytical method was followed through the analysis of legal texts related to women's political participation and the quota system, and by highlighting the international agreements that have established women's right to political participation.

This study found that Women in Palestinian society face a number of obstacles to their political rights, including the view of the male society, the prevailing culture and the unfair laws that discriminate against them? In addition to the Israeli occupation, which is the biggest obstacle to participate in international and local forums. The access of Palestinian women to decision-making positions to change the culture of society takes many years, we need the quota system for a temporary period and not as a permanent solution, as is currently the case, it serves as a tool that provides access to gender justice in all spheres of life.

It was concluded that women's right to political participation is guaranteed by local legislation and international agreements, and that the quota system is guaranteed by local legislation. However, there is a deficiency in empowering women politically.

Keywords: The Quota System, Women in Palestine, International law, Political rights.

المخلص

هدف الدراسة: يهدف هذا البحث إلى دراسة الإطار القانوني الذي يحدد الحقوق السياسية للمرأة في فلسطين وكيفية ممارستها من خلال نظام الحصص.

أسئلة الدراسة: لتحقيق أهداف الدراسة، تم طرح التساؤل التالي: ما هي القوانين الوطنية أو المحلية التي تنظم الحقوق السياسية للمرأة في فلسطين؟

المنهجية: تم اتباع المنهج الوصفي التحليلي من خلال تحليل النصوص القانونية التي تعلق بحق المرأة في المشاركة السياسية وفيما يتعلق بنظام الكوتا ومن خلال تسليط الضوء على الاتفاقيات الدولية التي كرست حق المرأة في المشاركة السياسية.

النتائج: توصلت الدراسة إلى أن المرأة في المجتمع الفلسطيني تواجه عددا من العقبات أمام حقوقها السياسية، بما في ذلك وجهة نظر المجتمع الذكوري، الثقافة السائدة والقوانين الجائرة التي تميز ضدها، بالإضافة إلى الاحتلال الإسرائيلي الذي يعد أكبر عقبة أمام المشاركة في المحافل الدولية والمحلية. إن وصول المرأة الفلسطينية إلى مناصب صنع القرار لتغيير ثقافة المجتمع يستغرق سنوات عديدة، فنحن بحاجة إلى نظام الحصص لفترة مؤقتة وليس كحل دائم، كما هو الحال حاليا، فهو بمثابة أداة توفر الوصول إلى العدالة بين الجنسين في جميع مجالات الحياة.

الخلاصة: كما خلصت الدراسة إلى أن حق المرأة في المشاركة السياسية مكفول بموجب التشريعات المحلية والاتفاقيات الدولية وإن نظام الكوتا مكفول بموجب التشريعات المحلية إلا أنه هناك قصور في تمكين النساء سياسياً.

الكلمات المفتاحية: نظام الحصص، المرأة في فلسطين، القانون الدولي، الحقوق السياسية.

Problem Statement

The struggle for equality results in a number of rights and freedoms, including the right to political participation, which includes the right to run for elections, the right to vote, and the right to participate in political parties. It also includes the freedom to express political and party positions without restrictions. The right to vote is one of the rights based on the principle of equality in granting this right equally between men and women or between individuals who differ in their political affiliation based on party pluralism, religion, or any other reason. This is based on the belief that the nation belongs to everyone and based on the right to self-determination of peoples guaranteed by international law, which guarantees to people whether they are independent or not the right to determine their destiny by choosing the system of government, and this can only be done through direct elections by the people.

The principle of the inclusivity of elections must be implemented, which requires providing the opportunity for all segments of society to participate in the electoral process, in order to establish a legal, pluralistic, political party-based democracy based on gender, sectarian, and religious equality and the principles of social democracy, within legislation that protects these principles without excluding others.

Different national legislations have attempted to include the principle of equality, which is stipulated in most of their texts and each legislation is commensurate with it. However, some legislations have failed to apply this principle by flagrantly violating it under the vague term of the "general system". This has led to a violation of the principle of equality, and instead of it being the norm and the exception being the exclusion, it has become the exception, which poses a danger in terms of the extent of the violation that leads us to the unconstitutionality of some legislation.

The problem lies in the constitutionality of the quota system compared to the principle of equality and the right to vote in the basic law for women. What is the extent of the compatibility of the electoral regulations with the Palestinian basic law? And what is their legal and constitutional value ?

Aims of the Study

This study is an attempt to answer a number of questions including what the national or local laws that regulate the political rights of women in Palestine are, what the perspective of international law on the political rights of women is, if the quota system is a constraint on political rights and the right of equality in Palestine and how the political role of women can be strengthened and how they can be integrated into the political life in Palestine.

Hypotheses of the Study

It hypothesized that there are national or local laws that regulate the political rights of women in Palestine, the political rights of women are present in the international law, the quota system is a constraint on political rights and the right of equality in Palestine and the political role of women can be strengthened and integrated into the political life in Palestine.

Motivation of the Study

As women are the cornerstone of the community to the extent that any sociologist takes in consideration their effective role in the society instead of their traditional role. Over the past few years, their roles increased greatly that they became equal to men in many jobs. However, the acts of some classes of the

society to limit this role to their traditional roles encouraged the researcher to tackle it in the Palestinian society.

The importance of this study lies in the great and essential role of women in the Palestinian society especially after the emergence of many businesswomen in the Palestinian society as there are regulations and laws concerning women empowerment and women quota which is supported by the international law. As a result, this study is a significant sign of the importance of the role of women quota in Palestine especially in the political representation of women in elections and other political aspects.

The Terms of the Study

Women Quota

Gender quotas are a mechanism that governments and political parties use to boost women's participation in legislation. Women are vastly underrepresented in parliaments, accounting for a global average of 25.8%. Gender quotas has been implemented in 132 countries as of November 2021 (Fraenkel, 2006).

CEDAW

The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) is an international legal document that compels governments to eradicate all forms of discrimination against women and girls and supports equal rights for women and girls (Blanchfield,2006).

The International Law

International law is a body of laws, norms, and standards that are commonly accepted as binding between nations. It creates normative norms and a shared conceptual framework for governments in a variety of sectors, such as war and diplomacy, economic ties, and human rights (Shelton,2006).

Previous Studies about Women Quota

Many studies tackled women quota. To begin with, Shtaieh (2012) highlighted the role of women in Palestinian politics, specifically in the Legislative Council, and their contribution to decision-making and legislation. The thesis examines the hypothesis that Palestinian female MPs worked individually in the Legislative Council, hiding behind their parties, which negatively affected their political participation. Palestinian female parliamentarians did not create a united feminist action, either through formulating party feminist policies or making decisions related to women's work. Furthermore, the study examines the role of Palestinian women in two Palestinian elections (1996 and 2006) and the factors influencing the decision-making of female Palestinian MPs in reaching the legislative authority and practicing political and legislative work. The study used a descriptive analytical approach and conducted interviews with female MPs.

It is concluded several results, one of which was that the participation of women in official institutions did not meet the important role that Palestinian women should play on the national and political levels, limiting their ability to influence policies and make amendments to legislation. The study also found that parties supported women in legislative council elections for their own interests rather than in solidarity with women's issues and rights. The lack of clarity and connection between feminist ideas and general social issues had a negative impact on the performance of female parliamentarians. Based on these findings, the study recommended reviewing government policies and studying their compatibility with women's participation in decision-making, increasing women's participation in official and legislative institutions,

and allowing them to contribute to the development process and policymaking in a way that serves women's interests and rights.

Also, Qutub (2012) examined the role of women in decision-making in Palestinian government institutions between 2010 and 1995. The main obstacles affecting the lives of Palestinian working women and limiting their access to higher decision-making positions were examined through a study of the factors surrounding Palestinian women in the government sector. It reviewed the historical development of working women, the reasons for their work, their political and social role, their entry into factional and Palestinian party work prior to the Palestinian Authority arrival in 1995. It therefore relied on the analytical descriptive approach to the description, interpretation and analysis of St. Jan, the extent to which cultural, social and political obstacles, both internal and external, affect women and administrative trends. In addition to the headquarters curriculum, to study the number of women candidates in the first and second elections, and the number of women elected in the first and second elections.

It is found that Palestinian women play a major role in sustainable development. They constitute half of society, the breeder of future generations, and they have raised decision makers, men and women. Also, it is found that the obstacles women face in gaining access to decision-making positions affect the structure of the Palestinian community and affect the role of Palestinian women. Hence, internal and external political factors, social factors, subjective factors and confidence have played a role in highlighting women leaders who have been able to overcome these factors, and in building the path of success, such as Najat Abubakar, Majda Al-Masri, Dhal Salama and Zahira Kamal. It is recommended that it is imperative to call upon the institutions of the Palestinian Government to exercise positive discrimination in favor of Palestinian women and to abide by the Declaration of Independence, activate the role of the General Union of Palestinian Women by providing it with skills in democratic elections, in accordance with the principle of proportional representation, and by allocating its own budgets to enable it to develop its performance . and call on civil society institutions to promote women 's participation in their leadership frameworks and in decision-making positions.

Finally, Tebsi (2011) book includes the CEDAW Convention in Part III guaranteeing women full access to their economic and social rights, namely the right to education and employment. This section contains five articles, which call for equality of women and men in education curricula, types and training. They encourage coeducation. They also advocate for the elimination of stereotyped concepts of the role of women and men in the family and the inclusion of family planning information in school curricula. They also advocate the right of women to choose the profession they wish to pursue.

The Quota System For Women in Palestine

The International human rights covenants and declarations guarantee the right to participate in political life for all citizens without discrimination, including discrimination based on sex. Thus, women are entitled to exercise their political rights equally with men without discrimination. Article 21 of the Universal Declaration of Human Rights states: 1. Everyone has the right to take part in the administration of public affairs of his country, either directly or through freely chosen representatives 2. Everyone has equal right to hold public office in his country. This will is reflected in periodic and fair elections of Public opinion and on an equal basis among voters, by secret ballot or by equivalent action in terms of guaranteeing the right to vote"(The Universal Declaration of Human Rights of 10 December 1948).

From this point, the idea of equality between men and women comes in line with the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), which affirmed in General Recommendation No. 25: "Equality in results is the logical equivalent of substantive equality or substantive equality. In other words, that women enjoy their rights in various fields in almost equal numbers to men,

and equal decision-making with equal political influence (The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979).

The Special Convention on the Political Rights of Women of 1951 provided for the importance of the exercise by women of their rights to administer public affairs, electoral competition and public office in the State on an equal footing with men. The Preamble states: "The Contracting Parties, Recognizing that everyone has the right to take part in the public affairs of his country, directly or through freely chosen representatives, and the right to an equal opportunity with others Positions of the general in his country, and desiring to make men and women equal in the enjoyment of political rights and in the exercise, in accordance with the provisions of the Charter of the United Nations and the Universal Declaration of Human Rights, it has decided to hold a Convention for this purpose" (Convention on the Political Rights of Women of 1951).

Reference to the Palestinian Constitution to see the legal situation in the event of conflict between the international convention and the national law, what is the application of the internal law or the Convention did not find a text explaining this gap and perhaps a serious legal problem that all constitutions.

As a result of in the Palestinian case there is lack in the articles that deal with this situation so may this make the Palestinian government non obligated to the international treaties and convention specially that focuses on women's political rights, so they can protest against women's activities and organization that they don't have an article in the constitution that force the government to apply the international convention if there was conflict between the CIDAW convention for example and the personal status law in Palestine. As for the term Quota, it is a Latin term meaning a share or relative share. In the political realm this is a system that imposes specific quotas for a particular category by assigning specific seats to religious and ethnic minorities or women. The historical origin of the quota in the West comes from the need to address a dominant social phenomenon, the oppression of black minorities, first advocated by President Kennedy in 1961 (Mahdali, 2022).

The quota system has become prevalent in many electoral systems due to the awareness of political parties, parliaments and governments of the impact of social and cultural heritage on political life and on the electoral process. The marginalized groups must be empowered under these customs, traditions and cultures to enable them to participate politically in accordance with the principles Justice and equality, international conventions and human rights.(Elections in Palestine, Electoral Education Project in Schools (CEC: Ramallah 2009).

The party quota system was introduced in Norway in the 1970s in both the Socialist and liberal parties through the adoption of a women's caucus to enable Norwegian women to participate in political parties, in isolation from the legal text, until the Law on Gender Equality was passed in 1981 (Elections in Palestine, Electoral Education Project in Schools (CEC: Ramallah 2009).

Since the Beijing Declaration, the quota system has become widely practiced internationally, even in the world's most advanced countries. Currently, this system is applied in nearly half of the world as a recognized international mechanism to reduce discrimination against women. In France, for example, the representation of women in the House of Representatives has increased from 7.5% in 1985 to more than three times in 2015(23.3%) (Bakour,2016,p.349).

The Beijing Declaration of 1995 affirms that States must abide by human rights conventions, including those relating to women's rights, foremost of which is CEDAW, and the Beijing Declaration is an international legal reference to equality between women and men. This declaration called on states to take

measures at the highest level to ensure the achievement of de facto equality between women and men, in particular in representation within state institutions (Fuchs,2014,P.6)

As for women's political Rights in Palestine, the first Palestinian women's Association was founded in 1903 in the city of Acre, and Jaffa in 1910. The tasks of these associations were to promote and especially involve women in the political struggle of the Palestinian community in the war against the British Mandate and then the Jewish gangs. In other words, the recognition of women for their role in society and on Earth dates back to the early twentieth century (Quttob, 2012, 29).

These associations were an extension of the Palestinian resistance at the time, which had a role in fighting the British Mandate and helping the revolutionaries. In 1929 Palestinian women participated in the demonstrations in the city of Jerusalem. In 1964, the establishment of the General Union of Palestinian women was announced, the first conference of the General Union of Palestinian women was held in Jerusalem on 17/7/1965. due to the difficult conditions, Jordan did not allow the organization to be established in the West Bank. it was closed a year after its opening (Quttob, 2012, 29).

At the national level, the Palestinian Basic Law of 2005 provided for the principle of equality and non-discrimination between Palestinians before the law. Article 9 of the Basic Law states: "Palestinians are equal before the law and the judiciary, regardless of race, sex, color, religion or political opinion or disability", which is a general rule that stipulates that equality and non-discrimination between Palestinians in any form must be ensured (Palestinian constitution, 2005).

The right to stand for election is a constitutional right guaranteed under the Palestinian constitution of 2005, amended in 2003. Article 2 of the Palestinian constitution explicitly states that the right to stand and to be elected by stating that the people are the source of authority and exercised by the legislative, executive and judicial branches Article 26 states that Palestinians have the right to participate in political life and have the right to vote and to stand for election. (Palestinian constitution, 2005).

Political participation consists of a series of actions through which the demands of the people are transferred to the ruling class, and the efforts of citizens to influence the behavior of the ruling class, parliamentary representation, political and official positions, participation in public meetings, joining political parties, exercising the right to run and the right to vote. The concept of political participation is a broad concept and not limited to the concept of elections only (Doghmi, 2007, p26).

The Legislative Council finally approved the "general election law" on 18/6/2005, according to which the number of seats in the Legislative Council was increased from (88) seats to (132) seats. As the members of the Legislative Council stressed towards the proportional system and the quota for women, however, Mahmoud Abbas, the president of the Palestinian Authority ended the controversy by making the seats distributed equally between proportional representation, the majority (representation of districts), and the representation of women in the quota (20%) remained at least half of the number of seats in the council for proportional representation (on party lists) (Shtaieh, 2013, p71).

Women were not able to get (20%) of the constituency seats as they had hoped, and the efforts of civil society organizations were in vain, so the campaign could no longer follow up its efforts to increase the quota of women with a special note of its demands, and through its own action program, as it was doing before, after its demands became an integral part of civil society and its movements (Shtaieh, 2013, p71).

However, the law did not adopt a women's quota for the system of the constituencies, but it adopted it according to the lists system. Article 4 states: "Each list of electoral lists that are candidates for proportional

elections (lists) must include at least one woman 1. The first three names in list 2. The four names that follow 3. Each of the five names followed (Diab, 2011).

Four candidates were nominated for the constituency system, of which only 15 were women, or 3.6% of the total number of candidates, and none of them succeeded in the elections Seventy women out of 314 candidates, or 22%, were successful.(Shtaieh, 2013, p71).

This is evident in comparison to the proportion of women candidates in 1996 when women did not exceed 4% of the total candidates. Or the proportion of female candidates in each of the departments and lists in 2006, where only 15 of the 414 women were candidates for the quota system, or only 3.6% (Central Election Committee, Second Legislative Elections Report 2006, p160).

As for Law No. (1) of 2007 on the elections, the quota system was adopted in the legislative elections, which gives greater opportunity for women's participation. As for the Law on the Election of Local Councils, it stipulates that in local councils with no more than 13 seats, the representation of women shall not be less than two seats (Elections law no. (1) 2007).

In the researcher's opinion, the quota system can emphasize absolute equality in political empowerment, political positions and participation in political life, and since the electoral experience of women was not successful before when they were allowed to participate in elections, as no woman succeeded, the best scenario was to carry out a kind of positive discrimination in favor of women, through the establishment of quotas, so that women can participate in political positions.

On the other hand, it is confusing the concept of equality so that it enhances this discrimination even if it is positive and it is in the interest of women to participate in the electoral arena. The quota system can also serve to enhance the view of discrimination by assigning this seat to others unlike men where they can sweep all Parliamentary seats. Therefore, if we look more deeply into the quota system, we find that it is unfair and violates the right to equality and non-discrimination regardless of the gender contained in the Basic Law, as well as the basic law guaranteeing the right to run for elections for all and the right to political participation.

For example, the Inter-American Court of Human Rights also considered the issue of equal enjoyment of the protection of the law in accordance with article 24 of the American Convention on Human Rights. The Court considered that not all discrimination is considered to be a violation of human dignity, as long as it is based on objective and reasonable justifications, does not detract from individuals' rights and violates their dignity Draft, and cited a decision of the European Court confirms the same subject (A Court HR, Proposed Amendments to the Naturalization Provisions of the Constitution of Costa Rica, Advisory Opinion. OC-4/84 of January 19, 1948, Series A, No. 4, p. 104, paragraph. 56). So, we can understand by this that the quota is kind of positive discrimination.

The last elections for the Palestinian parliament were held in 2006, because of the Palestinian conflict and the internal political division, so the statistics for women's participation in the parliament date 12 years ago, and the last formal statistics by Palestinian Central Bureau of Statistics dates from 2013. If the participation in public life is assessed through traditional indicators that look at patterns of participation in formal institutions and frameworks, we will see that although Palestinian women have a long history of political and public life (starting in the 1920s) it develops with varying degrees of strength, popular outreach and influence in decision-making (Statistics of Bureau Central Palestinian, Women and Men in Palestine: Statistics and Issues 2013).

Palestinian women have a relatively better participation at different decision-making levels of Arab women. However, these achievements are far less than expected compared to the long-term and broad participation of Palestinians in the national and political struggle. Palestinian women are characterized by high levels of education, long-term struggle and a vibrant and active feminist movement, especially considering that the level of women's participation in society and public life is much higher than the level of their participation in various official bodies. The higher the level of representation in decision-making and the formulation of policies, the smaller the number of women represented. Different electoral experiences, including the experience of the recent local elections, reflect this and refer to other factors that are often family and tribal that control representation, including party representation and representation in elected councils and decision-making positions (Statistics of Bureau Central Palestinian, Women and Men in Palestine: Statistics and Issues, 2013).

The result of the first legislative elections in 2006 was the disappointment of many national and feminist activists in Palestine. Only 4% of women were elected. But the 2006 elections were not much better, The average (of what?) was higher than 2.03%, not that so much in comparison with the world, in 1996 the women in the Palestinian parliament were only 5 women from the total 88 members, and in 2006 they were 17 woman from the total 132 members (Statistics of Bureau Central Palestinian, Women and Men in Palestine: Statistics and Issues, 2013).

Over the years, Palestinian women have achieved many things that are considered to be clear achievements according to Arab standards. In the fifteenth government, headed by Dr. Salem Fayyad, there were five ministers from the ministerial portfolios 31, three of whom were nominated by their political parties (Statistics of Bureau Central Palestinian, women and men in Palestine: Statistics and Issues, 2013).

There are many factors that limit the political participation of women in Palestine, such as the role of the tribe in the formation of electoral lists, poor awareness among women of the importance of political participation for them, in addition to the family's resistance to women's participation, misinterpretation of religion, lack of women's interest and lack of funding to face these obstacles and strengthen the defense of women's Rights, a comprehensive, developmental and democratic approach must be adopted, including cooperation between the feminist movement and efforts exerted in civil society, political parties and human rights organizations (Khader, 2015, p80).

Palestinian women's participation in local government, evaluating experiences and future implications, Arab world for research and development (AWARD, 2016). Until achieving the results I think we should use the quota as a temporary period. The quota system presents a positive discrimination as enables women in Palestine to participate in political life. As Palestine is still a conservative society and we should start organize workshops for men and women to increase their awareness about the importance of women's political participation and of qualified people in decision making positions ire's [actively of gender. To summaries I would argue that the quota system is needed in Palestine until the understanding about women's political participation in the society is changed.

We can take the quota system but we should make a balance between the quota system as a constraint of the right of equality and the right of participate on in political life. This is the so called "Principle of proportionality" which is one of the most important restrictions on rights and freedoms through the establishment of proportionality and harmony between benefits and harm, such as the proportionality between punishment and crime. Start a new sentence from here - as well as in constitutional law, by measuring the proportionality between the restriction and the exercise of the right in order to stand for election and the right to equality, where the Court shall ascertain its appropriateness and observance in restricting fundamental rights and freedoms through a set of criteria (Khader, 2015, p80).

They include that the quota system cannot be considered illegal because it is a system based on promoting the participation of minorities and marginalized groups in an attempt to avoid strife and estrangement in society. It also attempts to consolidate the ranks, unite the society, achieve cohesion of all parties and enable all groups to participate in changing society. Also, it is necessary to have a direct relationship between the restriction and the interest. Hence, it is possible that the quota system would be less harmful to exercise the right to run. If we assume that there is no quota system, allowing everyone to run on an equal footing without quotas, only the number of seats allocated to these categories and elections, but because of the socio-cultural heritage it is possible to deprive these groups of the right to run (Khader, 2015, p80).

Since the restriction of the right to run through the quota system will be limited to the category that has the right under the quota to participate in political life and access decision-making positions, the restriction of this right of access will lead to the recognition of this right and enable its exercise (Khader, 2015, p80).

Some Palestinian women have made important achievements in what? For example, Dr. Hanan Ashrawi who became member of the Executive Committee of the Palestine Liberation Organization (PLO) in September 2009 is the first woman to occupy this important position. PLO is the institution that represents the Palestinian people in all its places of residence. She was elected as Secretary-General of Fida to become the first woman to win this position from all political parties, In the beginning of 2010 Mrs. Laila Ghannam was appointed the first woman to serve as governor of Ramallah and Al-Bireh governorate. In the first days of the year 2011 Ms. Awad was the first woman to be appointed as head of the Palestinian Central Bureau of Statistics. In 2009, Abeer Mikhail was the first woman appointed as head of the Capital Market Authority. The diverse achievements of other women in business, art and literature, and sports – the sentence is unfinished. Despite these achievements which demonstrate the distinctiveness of Palestinian women, they remain isolated (Statistics of Bureau Central Palestinian, women and men in Palestine: Statistics and Issues, 2013).

We can take Dalal Salameh as a case. Dalal Salameh was born in a difficult situation as a Palestinian suffering under occupation. She grew up in a refugee camp in Nablus – West bank, went to UNRWA schools and then studied BA in Najah University in Nablus where she continued master's in international studies in the same university. In an interview with Dalal she said that UNRWA schools played an important role in creating future leaders and this experience was useful for her. Dalal joined the Ramallah women's training center when she was in the university and this qualified her to know more about women's rights and women's political rights, so she was the first female student who was elected in the university student's council in 1986. She was the first woman that was elected in the Palestinian parliament in 1996, and she was the head of the general union of Palestinian women in Nablus - West Bank. As member in the Palestinian parliament from 1996-2006, she tried to work in changing laws, the effective laws to improve the women's situation in Palestine (West Bank Pioneers, UNRWA Organization 2009: <https://www.unrwa.org/newsroom>).

Dalal Salameh is effective in Fateh political party as she has been elected as the only woman in the central committee of the movement in 2017. Taking positions of his kind is so important for the women in Palestine in general not only in this political party because Fateh is the ruling party for the Palestinian government, and Dalal Salameh is one of the leaders of this party so she is working to change in laws and on working to enable women's political rights in Palestine (Salameh, 2016).

Conclusions

Women in Palestinian society face a number of obstacles to their political rights, including the view of the male society, the prevailing culture and the unfair laws that discriminate against them, in addition to the Israeli occupation, which is the biggest obstacle to participation in international and local forums.

This calls for an attempt to change the culture of society in Palestine, so that the basis of choice is based on competence rather than gender, through workshops and pressure from civil society organizations, which is better than nothing, because the law stipulates that voters are obliged to elect a certain number of women. Today we believe that the quota system has enabled women to access decision-making positions in Palestine. The access of Palestinian women to decision-making positions to change the culture of society takes many years, we need the quota system for a temporary period and not as a permanent solution, as is currently the case, it serves as a tool that provides access to gender justice in all spheres of life.

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