



WOMEN IN THE EGYPTIAN PARLIAMENT: A DIFFERENT AGENDA

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“Women in the Egyptian Parliament: A Different Agenda?”

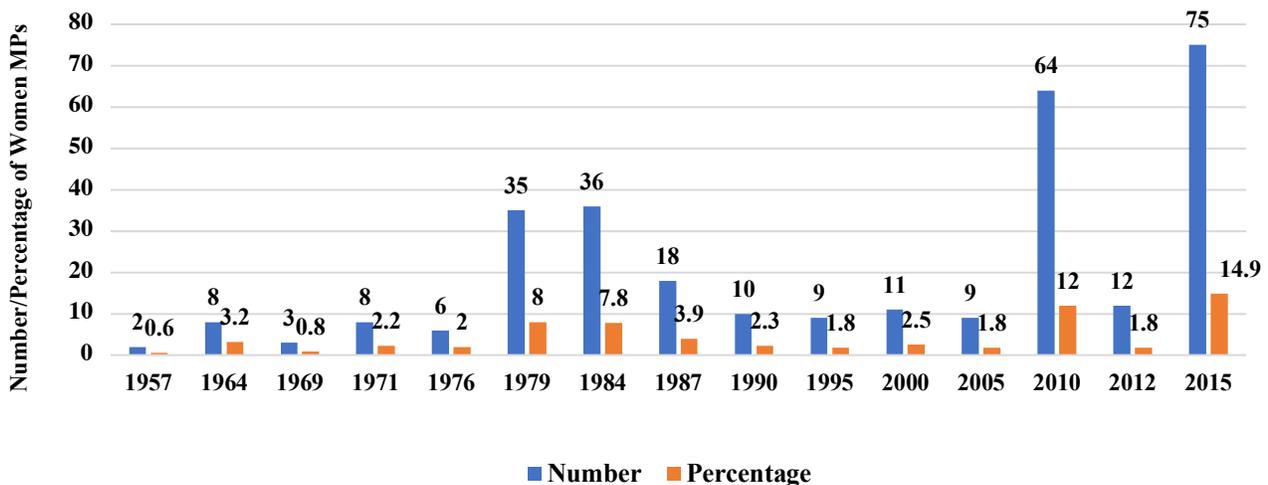
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I. Introduction

Egypt granted women the right to vote and run for elections in 1956—the first Arab country to do so and well ahead of some of the democracies at the time, including Switzerland and Portugal. In the 1957 election, eight women ran for parliamentary, two of whom managed to win seats representing urban districts in Giza and Alexandria. Subsequent developments, however, pushed Egypt back from a regional pioneer to a global and regional lagger. Despite the early start, women’s representation in parliament continued to be quite small (between 2% and 3%) until the 2011 uprisings. The only exceptions were the 1987 and 2010 parliaments, during which gender quotas were applied. Both parliaments, however, were short-lived. The limited inclusion of women in the executive branch tells a similar story of minimal female representation. The first female Egyptian cabinet member was Hekmat Abo Zeid, who became minister of social affairs in 1962. Since then, the average number of women in cabinet has ranged between one and three out of up to 30 cabinet positions.

The 2015 parliamentary election, however, was a trend disrupter (see Figure 1), resulting in a historic rise in female representation. A total of 75 women were elected to Egypt’s unicameral parliament (the House of Representatives) out of a possible 568 seats, a change mostly driven by gender quotas. An additional 14 women were appointed by the president. In total, 89 women currently hold seats in parliament, making up 14.9% of all representatives.

Figure 1. Women’s Representation in Egyptian Parliaments (1957-2015)



Source: Members’ Register, Egyptian Parliament (various editions)

Although women’s representation in Egypt still lags behind both global and regional trends (see Table 1), its recent progress represents a watershed. An interesting question is whether this substantial political experiment of increased representation has introduced a new agenda to parliament or different approaches to the old agenda. Theoretically, this change also provides an opportunity to examine a question central to the dynamics of political representation: If a traditionally underrepresented group abruptly gains greater political representation, how would its representatives behave? Would they act in similar ways to other groups that were not subject to underrepresentation, or would they focus on advancing the issues most relevant to their own group? This report aims to tackle these questions.

Table 1. Women Parliamentary Representation in Various World Regions

Region	Single or Lower House
Nordic countries	41.7%
Americas	28.2%
Europe – OSCE member countries, including Nordic countries	27.5%
Europe - OSCE member countries, excluding Nordic countries	26.1%
Sub-Saharan Africa	23.5%
Asia	19.7%
Arab States	18.2%
Pacific	14.6%
World	23.5%

Note: OSCE = Organization of Security and Cooperation in Europe

Source: Inter-Parliamentary Union

First, this paper investigates whether female legislators are different from their male colleagues in terms of their demographic characteristics. Indeed, one of the interesting questions is whether the introduction of new electoral quotas would actually lead to the election of a relatively different brand of politicians. Secondly, the paper examines whether this increased representation led to any change in (a) the inclusion of women’s issues on the national legislative agenda, and (b) how traditional topics are debated. To address these two sets of questions, I analyzed the socioeconomic backgrounds of female MPs. A content analysis of parliamentary scripts—generating on an original data set—was then conducted to examine the topics and interventions raised by female MPs.

The report is structured as follows. Section II provides the paper’s theoretical framework and argues why differences in parliamentary dynamics should be expected as a result of increased women’s representation. Section III discusses the political and social status of

Egyptian women after the 2011 uprisings, demonstrating how the situation continues to allow for enormous progress to be made. Section IV presents the data and results. Section V provides conclusions.

II. Women in Parliament: Traditional Representatives vs. Feminist Vanguards

The issue of representation has always been at the heart of studies on politics and democratic thinking. In this extensive body of literature, there seems to be a consensus that building inclusive polities requires the integration of as many societal groups and interests as possible in decision-making bodies (Mill 1859). Moreover, history is replete with evidence that the more inclusive a system is, the more stable and durable it is likely to be (Lijphart 1984). Inclusive governing bodies pave the way not only for better decisions by politicians but also for fewer grievances, a greater sense of belonging, and a higher level of systemic support within society at large (Easton 1975).

However, opinions diverge on how best to achieve this inclusiveness. The traditional *structure vs. agency* dichotomy is reflected strongly in this debate. Regarding structure, institutionalists point to the utility of electoral systems (favoring proportional over majoritarian formulas), electoral quotas, campaign finance mechanisms, and incumbency advantages (Norris 2004). Culturalists, on the other hand, focus on the role of structural factors like the overall level of socioeconomic development in a society, a country's experience with party system plurality, the ideological nature of the party system, and the state's dominant religion, which is taken as a proxy for culture (Reynolds 1999).

Those who value agency, on the other hand, see a specific role for parliamentarians themselves. Early theories on representation (Madison 1787; Burke 1790) saw parliamentarians as either "delegates" (who presumably follow the expressed preferences of their constituents) or "trustees" (who follow their own understanding of the best action to pursue). Several other contributions to the concept expanded this—perhaps too normative—categorization (see Mansbridge 2009 for a review). Pitkin (1967) introduced the idea of *descriptive* and *substantive* representation. In descriptive representation, representatives resemble those whom they represent, both demographically and from a sociological point of view (Pitkin 1967; Birch 1993; Griffiths and Wollheim 1960). Women, for example, would thus be best represented by women, and ethnic minorities by those who share their respective cultures. Substantive representation, in contrast, focuses on the actions of representatives and examines whether these actions advance the policy preferences that serve the interests of their constituents.

In this report, I argue that increased female parliamentary representation is more likely to produce a greater emphasis on women's issues and concerns, for a number of reasons. First, from a general perspective, marginalized groups share similar life experiences. Although quite an economically and socially diverse group, Egyptian women share certain social roles distinct from those of men. For example, they are traditionally expected to bear the responsibility of raising children and attending to their well-being. A recent survey by

UN Women and Promundo revealed that 86.8% of Egyptian men and 76.7% of women believe that a woman's most basic role is to take care of the home and cook for the family (El Feki et al. 2017). Around 50% of male respondents doubted that women can effectively combine the roles of politician and homemaker at the same time, and 98% of men and 85.2% of women agreed that changing diapers and bathing and feeding children should be the mother's responsibility. In fact, only 13.2% of men agreed that women can be heads of state, while 37.8% of women supported this view. These perspectives, traditional as they may be, point to distinct societal gender roles in Egypt. This distinction is likely to result in female representatives in parliament adopting a distinctive agenda.

Williams (1998) highlights how life experiences are likely to affect representation. According to Gilligan (1982), women tend to "speak in a different voice" based on these differentiated social roles. Previous literature found that women legislators indeed have a different perspective on what is required of them compared to men. They tend to view themselves as surrogate representatives for all women (Reingold 1992; Childs 2004; Carroll 2002; Franceschet and Piscopo 2008; Saint-Germain and Chavez Metoyer 2008; Schwindt-Bayer 2010; Smooth 2011) or "supermadres," extending their role as mothers to a similar role for the broader population (Chaney 2014). The first hypothesis of this paper, therefore, is that female Egyptian legislators would tend to focus on so-called *soft issues*, due to the traditionally differentiated role they serve in society, especially in a conservative state such as Egypt. Examples of such topics include education, health care, and welfare.

Secondly, female representatives usually tend to have different socioeconomic status than the average woman. Instead, women legislators, especially in developing countries, are likely to have a higher educational and socioeconomic background. This is due to the fact that significant financial and social resources are required to either compete in a two-horse race in a majoritarian system or to be included on a list in a proportional representation system. Winning an electoral battle from an underdog position—which most female candidates find themselves in—usually requires the underdog to be a higher-than-average candidate. This in turn encourages women legislators to see their role as "advocacy representation" (Urbinati 2000), combining a passionate link to their constituents' concerns as well as a relative autonomy of judgment. Female legislators are thus likely to be more assertive on women's issues than the average woman. Research in behavioral economics finds that individuals usually tend to assume the role that is socially expected of their positions. This explains why guards tend to act more violently, those in subordinate positions tend to be more submissive, and those in positions of power tend to be more authoritative (Haslam and Reicher 2003). Female representatives, in this regard, might find themselves as the vanguard of women's interests. This is especially the case if they are elected according to a gender quota system; they are likely to fulfill the role implied by the quota system—to be the vocal representatives of women—and thus adopt an agenda that focuses more on women's issues.

Statements by female Egyptian MPs to the media indicate that they are keen to advance women's issues and rights. MP Amna Noseir, a professor at Al-Azhar University, voiced criticism of the fact that no woman has ever been a member of the Al-Azhar Committee of Senior Clerics (*hay'et kebar al-olamaa'*)—a body that decides on core issues of scriptural

interpretation. She claimed that it should have been a “normal step” for women after having previously been promoted to Azhar professors. Noseir argued that this still symbolizes the idea of “patriarchy” and “domination.”¹ Another female MP, Dina Abdelaziz, predicted that one day a woman will definitely be a prime minister in Egypt.²

Critical mass theory explains a third dynamic by which increased female representation could make a difference in legislative priorities. Indeed, there is evidence in the literature that a sudden increase in representation for long underrepresented groups might lead to a different kind of politics that goes beyond district representation and party affiliation (Childs 2005; Lovenduski 2005; Mansbridge 1999). For traditionally disadvantaged groups, group boundaries are established by past experiences—what Williams (1998) calls “memory,” or having certain shared patterns of marginalization—rather than via simple principal-agent terms (Mansbridge 2009; Rehfeld 2005). Limited representation of disadvantaged groups might not lead to changes in the political agenda, but once a critical threshold of representation is passed, such a change is likely, according to critical mass theory. Kanter (1977) puts this threshold at 15%, whereas Thomas (2004) considers 30% representation to be the threshold that will yield greater articulation of women's interests and concerns (Sapiro 1983). In other words, female politicians would be more likely to make a distinctive contribution to politics if their numbers were greater.

Taken together, these different mechanisms provide the theoretical structure by which increased women representation could be consequential. The advantage of the case of Egypt is that its 2015 parliament is the first one with a high level of female representation. Previous studies have indicated that many of these mechanisms tend to wane over time if increased women representation becomes the new normal (Broughton and Palmieri 1999; Murray 2010). Analyzing the Egyptian case at this very early point thus allows for observation of the effects of such greater women's representation before such impacts dissipate. Egypt is also quite important because the social status of Egyptian women lags behind that of women in many countries in the world, which is discussed in greater detail in the next section.

III. Women in Egyptian Politics and Society Post-Arab Spring

Women actors and women's issues have been at the forefront of Egyptian politics since the 2011 uprising. On one hand, the 2011 protests and many of the protests that took place after President Hosni Mubarak's ouster included noticeable participation by women activists and everyday women, perhaps on an unprecedented scale in the Egyptian context. Some commentators even likened the 2011 protests to the 1919 protests against the British occupation, traditionally seen as the first major event of women's political action in Egypt's modern history. Women's issues have also continued to surface in public debate post-Arab Spring—usually in connection to women's political rights—in a way that made women's rights a salient issue in the secular-Islamist divide that has gripped Egypt.

¹ *Al-Fagr*, August 29, 2016, <http://www.elfagr.com/2255045>.

² *Mobtada'*, March 26, 2017, <https://www.mobtada.com/details/576847>.

Perhaps the first major fault line was whether to establish a gender quota in the first post-Mubarak parliamentary election, a move several Islamist forces viewed as highly controversial. Conservative Islamists in particular pushed at the time to limit the legal obligation to only including female candidates on their lists, rather than to reserve seats for women. Many parties took advantage of that rule by placing their female candidates at the bottom of their lists, thereby decreasing their chances of getting elected. The Salafist al-Nour Party—which has adopted an ultra-conservative ideology to the right of the Muslim Brotherhood—famously refused even to put photos of their female candidates in campaign posters, instead representing women with pictures of a flower. It was no surprise, then, that women’s representation in the first post-Mubarak parliament continued with the same low historical pattern of 1% to 3% (see Figure 1 above).

Another battle in the post-Mubarak era was whether to give women equal political rights to run for president and assume the role of prime minister, issues that were raised during debates on the new constitution. Although the Islamist-dominated constituent assembly of 2012 eventually did not include a clear infringement on women’s political rights in the relevant articles that were adopted, an ambiguous clause that subjected the articles of the constitution to religious interpretation made the actual granting of such rights in doubt. Conservative forces also deployed a misogynistic public discourse against women who protested against them, claiming that their place should be in the home. Beginning in 2013, the overall political context, which was marred by political polarization and terrorist attacks, affected the progress of Egyptian women in ways similar to the rest of Egyptian society. This is despite the fact that women’s political representation saw significant improvement; their parliamentary representation increased sevenfold since 2013 and their participation in the executive branch increased threefold in the 2018 cabinet. Nonetheless, though a gender quota system was adopted on an unprecedented scale in the parliamentary and local councils after 2014, some viewed it as a cosmetic move—partly directed against Islamists and partly intended to improve the country’s image—rather than a genuine measure aimed at women’s empowerment (El Feki et al. 2017).

Indeed, on the economic and social fronts, Egyptian women continue to lack equal status and opportunity. Women’s participation in the workforce remains low, ranging between 20% and 25%, compared to a global average of 52% (Center for Economic and Social Rights 2013). Only 14% of women ages 15-59 are engaged in some form of economic activity, compared to 83% of men.³ Almost half of the women in the labor force are in the informal sector and suffer from poor working conditions and low wages. In terms of education, around 21% of women between ages 15 and 59 have never attended school, compared to 8% of men in that age range. Seven out of 10 women had completed primary school and more than four in 10 had completed secondary school or higher. Among men, more than eight in 10 completed primary school and more than half completed secondary school or higher.

³ Ministry of Health and Population [Egypt], El-Zanaty and Associates and ICF International, *Egypt Health Issues Survey 2015* (Cairo, Egypt and Rockville, Maryland: Ministry of Health and Population and ICF International, 2015).

All indicators taken together, Egypt ranks 136 out of 145 countries in gender equality according to the World Economic Forum’s Global Gender Gap Report 2015.⁴

These statistics, troubling as they are, indicate that there is significant room for improvement if women’s issues and rights are to be emphasized in public debates, with parliamentary debates at the forefront. The next section examines this in greater detail.

IV. Methodology, Data, and Analysis

This section presents the results of data analysis that seeks to answer two interrelated questions: Are the female legislators who were elected to the 2015 parliament distinctively different from their male colleagues? And what topics did these women legislators focus on during their first year in parliament? To answer the first question, data were obtained from the Egyptian Electoral Commission. The commission publishes a list of all successful candidates that identifies not only their names but other characteristics like age, profession, education, and party affiliation. The analysis of these data is presented in Section A below. To answer the second question, a content analysis of selected parliamentary scripts was conducted. These findings are presented in Section B.

A. Background of Women MPs

Descriptive statistics indicate that the average age of female legislators is slightly lower than that of male MPs—45.7, compared to 51 (see Table 2).⁵ There is, however, a slight difference in terms of the minimum age but no difference regarding the top end of the scale; female MPs appear to be as young as 25 and as old as 76.

Table 2. Age of Egyptian MPs

	Mean	Standard Deviation	Min	Max
Male MPs (N=493)	51.0	10.1	26	76
Female MPs (N=75)	45.7	10.6	25	76

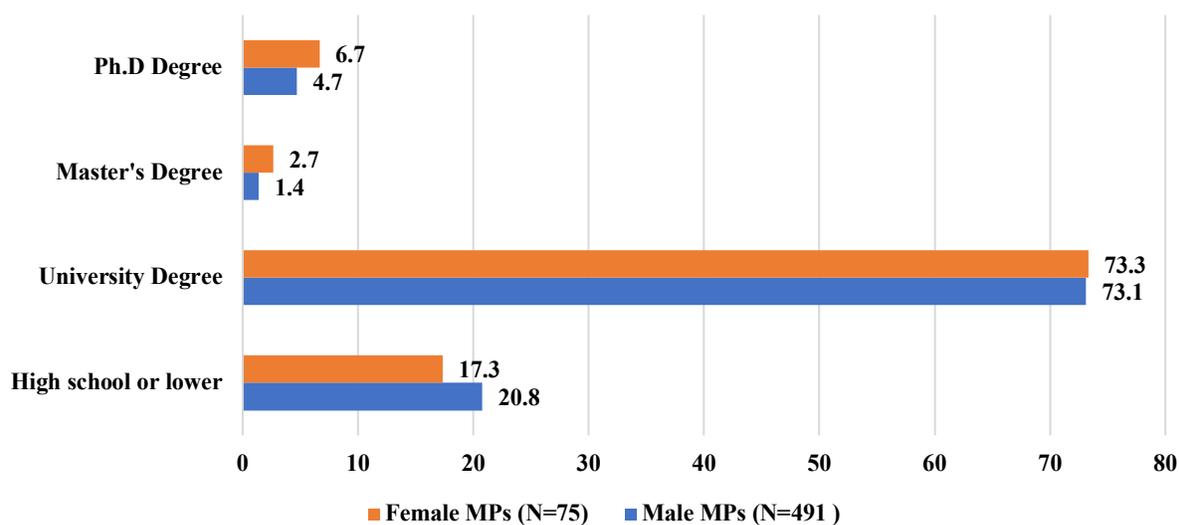
Source: Members’ Register, Egyptian Parliament (various editions); 2015 House of Representatives Election Report, National Election Commission

As for educational attainment, female MPs have a slightly higher educational background: - 6.7% of female MPs have doctorates compared to 4.7% of male MPs, and 2.7% of women have an M.A./M.Sc. compared to 1.4% of men (see Figure 2).

⁴ See World Economic Forum, Global Gender Gap Report 2015 (Geneva, Switzerland: World Economic Forum, 2015), accessed December 15, 2017, <http://reports.weforum.org/global-gender-gap-report-2015/>.

⁵ In this analysis, only elected female MPs were considered. Parallel information about appointed MPs could not be found.

Figure 2. Educational Attainment of Female and Male MPs (%)⁶



Source: Members' Register, Egyptian Parliament (various editions); 2015 House of Representatives Election Report, National Election Commission

With regard to party affiliation, female MPs are less partisan: 77.3% of female MPs are independents, compared to 57% of male MPs. They are thus less represented among the three largest parties in parliament, with no female MPs representing Egypt's traditionally liberal Al-Wafd Party (see Table 3). As for employment, female legislators are slightly more likely than male MPs to be employed by the government (see Table 4).

Table 3. MPs' Party Affiliations (%)

	Independents	Free Egyptians	Future of a Nation	Al-Wafd	Guardians of the Nation	The Republican Popular Party	Elmo'tamar	Nour	Others	Total
Males (N=493)	57	12.2	9.5	6.7	2.4	2.6	2	2.2	54	100
Females (N=75)	77.3	9.3	5.3	0.0	2.7	0.0	1.3	0.0	4.0	100

Source: Members' Register, Egyptian Parliament (various editions); 2015 House of Representatives Election Report, National Election Commission.

⁶ The educational background of two male MPs could not be determined. This is why their total in this figure is 491 instead of 493.

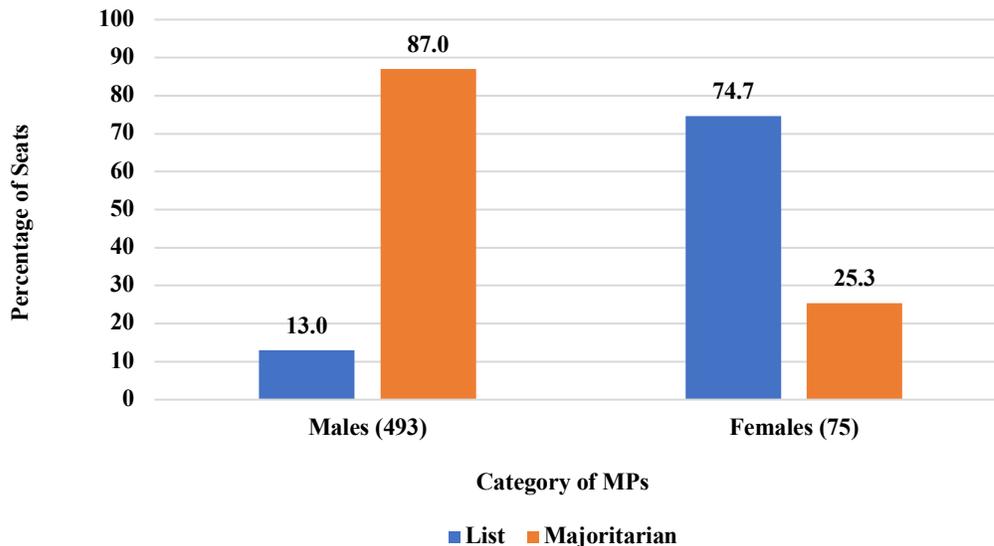
Table 4. Employment Sector: Female and Male MPs (%)

	Government/Public Sector	Private Sector
Males (N=568)	47.7	52.3
Females (N=75)	53.3	46.7

Source: Members’ Register, Egyptian Parliament (various editions); 2015 House of Representatives Election Report, National Election Commission

What do the electoral paths by which women legislators were elected to the 2015 parliament indicate? Figure 3 shows that around three-quarters of women legislators were elected via the quota system. The quota system thus seems to be quite important in advancing women’s representation. It is reassuring that while the constitution scrapped the quota system after the 2015 election, the gender quota was maintained. As previous data indicate, removing such a quota would probably move women’s representation in Egypt back to its traditional level of around 2% to 3%.

Figure 3. Electoral System Path: Female and Male MPs (%)



Source: Members’ Register, Egyptian Parliament (various editions); 2015 House of Representatives Election Report, National Election Commission

In order to go beyond descriptive statistics, I conducted statistical tests to examine whether the distribution of one variable (in this case, MPs’ individual backgrounds) differs across two groups (i.e., female vs. male MPs). Table 5 presents the results of these Chi square and t-tests. For any differentiating variable to be statistically significant, the *p*-value needs to be smaller than 0.05, which then means that one can confirm—with a 95% confidence level—that the

average value for each subgroup (women vs. men) is different. Table 5 below shows that only differences in the average age of MPs and the electoral system are statistically significant. In other words, only age and the electoral system can be said to have been significantly different when comparing male and female MPs. Female legislators—at a 99% confidence level—seem to be younger than men and more electable via electoral lists than through the majoritarian formula.

Table 5. Significance Tests of Differences between Female and Male MPs

Variable of Comparison	N	Chi square	P-value
Government/Public Sector	568	0.8368	0.36
Education	566	1.7251	0.786
Majoritarian electoral system	568	148.6467	0.0000***
		T-test	
Age	568	0.0000***	

Note: * p<.05; ** p<.01; *** p<.001. A T-test was used when the dependent variable was continuous, whereas Chi square was performed when the dependent variable was dummy or categorical.

Source: Members’ Register, Egyptian Parliament (various editions); 2015 House of Representatives Election Report, National Election Commission; author’s analysis

B. Legislative Agenda of Women MPs

The second stage of the empirical analysis in this report is a content analysis of women MPs’ participation in parliamentary debates. The analysis aimed to answer two questions. First, are women more, less, or equally active in parliamentary debates compared to male MPs?

Whereas some early studies found that women spoke less frequently (Kathlene 1994), more recent ones found that such gender differences disappear over time (Pearson and Dancy 2011; Broughton and Palmieri 1999; Murray 2010). Second, do female legislators give more attention to specific topics traditionally associated with women’s social roles, such as women’s rights, gender equality, health care, protection from violence, and children and family issues (Saint-Germain 1989; Jones 1997; Reingold 2000; Wängnerud 2000; Bratton 2002; Swers 2005; Gerrity et al. 2007; Devlin and Elgie 2008; Franceschet and Piscopo 2008; McDonald and O’Brien 2011)? Indeed, previous research found that women were likely to be more vocal on female-oriented policy issues like education, health, environment, and welfare (Taylor-Robinson and Heath 2003; Childs and Withey 2004; Pearson and Dancy 2012; Thomas 1994; Reingold 2000; Taylor-Robinson and Heath 2003; Schwindt-Bayer 2010).

To answer both questions, an analysis of the official transcripts of some selected parliamentary sessions was conducted. Minutes of parliamentary sessions reveal a significant amount of data on MPs’ stances on different topics and are therefore quite indicative of individual MPs’ agendas. The Egyptian Parliament has a reputation of

recording, managing, and keeping quite detailed and extensive minutes of its parliamentary sessions, which are available for public use.⁷ The selection of which topics to examine—and hence, which parliamentary scripts to analyze—was guided by two criteria: diversity and saliency. To ensure diversity, the analysis included both women- and non-women-specific issues, as well as topics that addressed political, economic, and social issues. Likewise, the topics had to be salient. Non-salient issues presumably do not provide MPs an incentive to participate in discussions in the first place and thus parliamentary action—or, more precisely, inaction—in such cases would be driven by another factor. The following three topics met these two criteria:

1. An economic topic: the 2016-2017 budget bill. The advantage of analyzing budget discussions is that they reveal MPs' preferences on an extensive array of public issues. Indeed, budget items include both soft and hard topics, as well as programs related to traditional feminist issues and others that are not, all framed within the usual public finance trade-offs that parliamentarians have to make. Any suggestion to reallocate funds is by itself a public policy stance (for or against an issue).
2. A women-specific topic: toughening sentences against individuals who perform female genital mutilation (FGM). Tackling FGM tops the list of women's issues the 2015 parliament addressed in the first year of the parliamentary term. Although FGM was criminalized in Egypt for the first time in 2008, according to the 2014 Demographic and Health Survey, around 92% of Egyptian women ages 15-49 (and more than 75% of girls ages 9-12) are circumcised. Parliamentary debate on the topic began in 2016 when an Egyptian (male) MP claimed that from a medical and religious stance, FGM is necessary as long as it is performed correctly, adding that religious scholars should decide whether it is permissible. His statement sparked waves of criticism. In August 2016, parliament approved an amendment—proposed by a female MP—to the 2008 law, upgrading the practice from a misdemeanour to a felony and increasing the prison term for practitioners who perform the procedure to between five and seven years instead of the previous punishment of three months to two years.⁸
3. A political oversight topic: questioning the minister of supplies on the wheat sales and storage system. This incident marked the single strongest use of any parliamentary oversight tool by the 2015 parliament.⁹ It came very close to triggering a motion to withdraw confidence from the relevant minister; instead, he was asked by the prime minister to resign. Withdrawing confidence from a government minister has never happened in Egypt throughout its 150-year parliamentary history. The questioning included strong criticism from parliamentarians regarding the government's mismanagement of wheat purchases

⁷ For updated parliamentary scripts, see <http://parlmany.youm7.com/>. Accessed on January 20, 2018.

⁸ The amendment also imposes a stricter penalty of up to 15 years imprisonment if the practice led to a woman's death or a permanent deformity. Those who "escort" victims to the procedure can also face jail sentences ranging from one to three years.

⁹ Other tools include: motion of asking a minister, request to deliver an urgent speech, and request to form a fact-finding mission. All these tools, however, are less powerful than questioning a minister, which is the only measure that can lead to a no-confidence vote.

from farmers, in addition to criticism of the price at which such purchases were made.

These three topics were discussed over 21 parliamentary sessions. A total of 147 MPs spoke on all three topics, of which 19 were females (see Table 6). The data indicate that female MPs were almost as equally as vocal on these topics as male MPs, in proportion to their total number in parliament. Women made up 14.9% of all members and 13% of the speakers on the three topics. Of the three topics examined in this content analysis, female MPs were most active on the topic directly addressing women’s issues (FGM), making up 20% of the MPs who spoke on the issue. Second in line was the budget bill (12.8%) followed by the wheat sales and storage system topic (10.2%).

Table 6. Summary Statistics of Parliamentary Script Hand-coding

	Number of paragraphs	Number of MPs				Total
		Females		Males		
		N	%	N	%	
Budget Bill	413	10	12.8	68	87.2	78
FGM Bill	51	4	20.0	16	80.0	20
Wheat sales and storage	52	5	10.2	44	89.8	49
Total	516	19	13	128	87	147

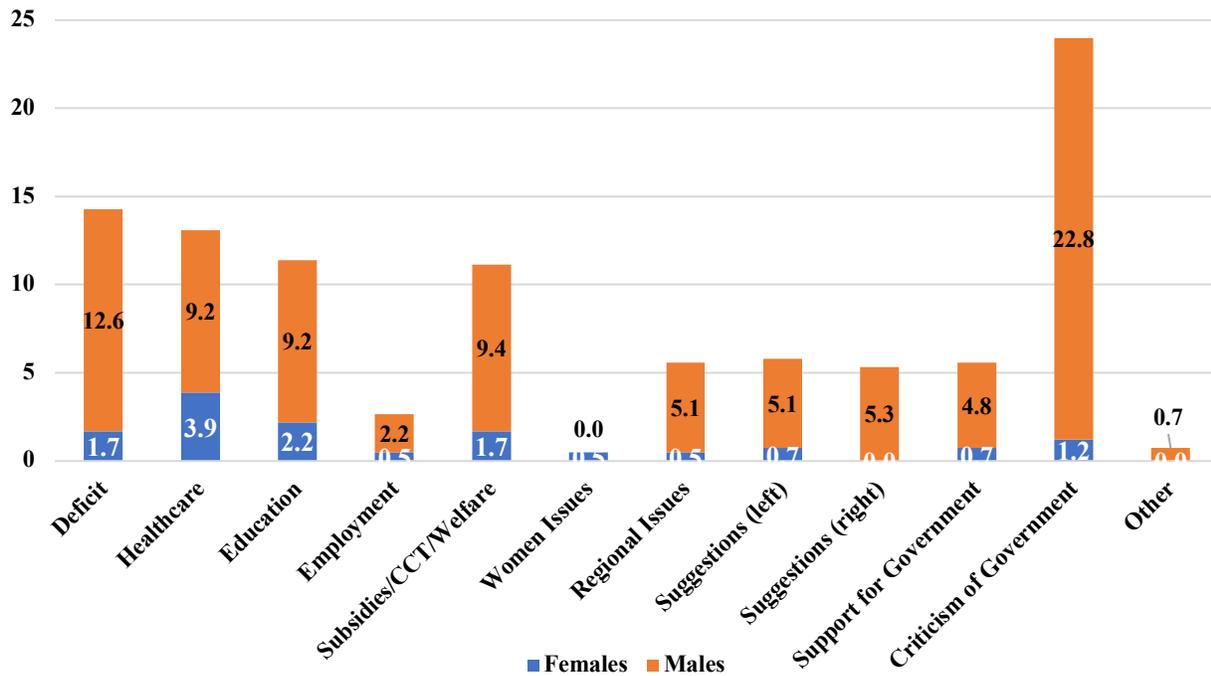
Source: Author’s analysis

The unit studied for the content analysis was the paragraph, and coding was performed by hand. After the initial reading of each script, categories into which the content could be coded were defined for each of the three topics; these categories differed for all three topics. Then, in each parliamentary script, each paragraph was coded according to the closest category it fell under. Coding categories were not treated as mutually exclusive. A paragraph could be coded under two different categories (for example, if the same paragraph discusses both education and health care). In total, the parliamentary scripts of the three topics included 516 paragraphs. The results of the content analysis on each of these three topics are discussed below.

1. 2016-17 Budget Bill

The discussion of the 2016-2017 budget bill—the first to be approved by the 2015 parliament—lasted for six plenary sessions. Eleven categories were generated for the paragraph coding (see Figure 4 below and Table 1 in the Appendix for a detailed description of these categories). Although only 10 out of the 78 female MPs participated in these discussions, some interesting observations can be made.

Figure 4. Interventions by MPs on the 2016-17 Budget Bill Topics, by Gender (%)



Source: Author’s analysis

Looking at MPs’ interventions regardless of gender, the three categories that received the most attention were criticism of government (24% of all paragraphs), followed by the deficit (14.3%) and health care (13.1%). For female MPs, however, the topic they focused on the most was health care (28.6% of all paragraphs attributed to female MPs addressed health care issues), followed by education (16.1%), and welfare and the deficit, which drew equal attention (12.5%). This is in line with findings of previous studies, which found that female MPs tended to focus on “soft” issues rather than hard ones.

It is quite interesting, however, to see that female MPs devoted significant attention to the deficit. One female MP, for example, stated that the “total deficit reached €319 billion. So where are the ways to look for revenues that could drive this deficit in public spending down so that we do not borrow more to avoid that the future generations shoulder our debt?”¹⁰ This fear of “burdening the younger generations” seems to fit the picture painted by previous studies that female MPs are likely to extend their role as mothers to a similar role for the broader population (Chaney 2014). It is also quite surprising to see that no single male MP spoke on women’s issues.

T-tests were conducted to determine whether these descriptive statistical differences are generalizable (see Table 7). A t-test examines whether there is a significant difference

¹⁰ MP Mervat Mousa, Plenary Parliamentary Session no. 74, June 26, 2016, p. 70.

between the behaviors of two populations (in our case, male and female MPs) and the direction of this difference. Three topics produced significant results. On both health care and women’s issues, women spoke significantly more than men; in contrast, they were significantly less likely than male MPs to criticize the government.

Table 7. T-Test Results on the Frequency of Participation by Female MPs on Specific Budget Topics

	N	Ha: diff < 0 Pr (T < t)	Ha: diff > 0 Pr (T > t)
Deficit	78	0.5693	0.4307
Health care	78	0.0004	0.9996
Education	78	0.1172	0.8828
Employment	78	0.286	0.714
Subsidies/CCT/Welfare	78	0.3667	0.6333
Women's Issues	78	0.0041	0.9959
Regional Issues	78	0.7006	0.2994
Suggestions (left)	78	0.5149	0.4851
Suggestions (right)	78	0.8594	0.1406
Support for Government	78	0.4903	0.5097
Criticism of Government	78	0.973	0.027

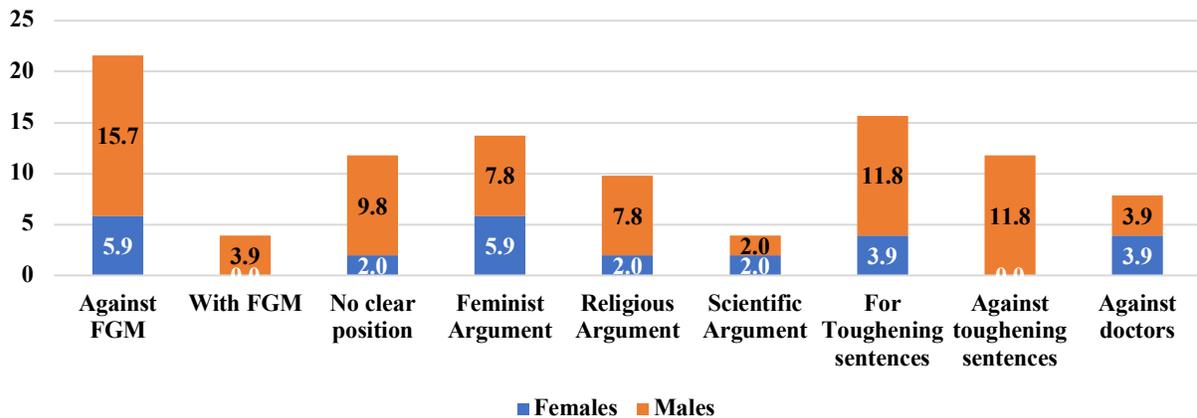
Note: * p<.05; ** p<.01; *** p<.001.

Source: Author’s analysis

2. Law Toughening Sentences Against FGM

The FGM amendment bill presented in August 2016 was discussed over five sessions. Eight coding categories were generated (see Figure 5 below and Table 2 of the appendix for a description of categories). Overall, combining male and female parliamentarians, MPs used interventions to declare their opposition to the practice (21.6%), call for tougher sentences (15.7%), or use feminist arguments to debate against FGM (13.7%). As for female MPs in particular, they primarily voiced disapproval of FGM (23% of all paragraphs attributed to female MPs) and used feminist arguments against the bill (also 23%).

Figure 5. Interventions by MPs on FGM Bill, by Gender (%)



Source: Author’s analysis

Two interesting results stand out. All endorsements of FGM came from male MPs; even the unclear positions on the bill were predominantly attributed to men. Secondly, when arguing against FGM, female MPs were almost three times more likely to use feminist arguments than religious or scientific ones. For example, one female MP said that FGM represents “violence against women because it capitulates part of her body,”¹¹ whereas another female MP stated that “it is mere violence against women.”¹² Interestingly, a third female MP—who is a professor of creed and philosophy at Al-Azhar—also used feminist remarks in calling for male MPs to “respect women and stop constraining, intimidating, or hurting us.”¹³ Chi square tests (see Table 8) reveal two statistically significant results at the 90% confidence level: women were more likely to use feminist arguments and also more likely to place blame on doctors for performing such operations. The significance of women’s differentiated use of feminist arguments indicates that women chose to deal with the topic primarily from a feminist perspective. This is quite intriguing in a predominantly conservative country where most of the arguments used by proponents of the practice justify it on religious grounds.

¹¹ MP M. M. Rizk, Plenary Parliamentary Session no. 95, August 31, 2016, pp. 12.

¹² MP Mona Mounir, plenary session no. 95, August 31, 2016, p. 14.

¹³ MP Amna Nossier, plenary session no. 95, August 31, 2016, pp. 23-24.

Table 8. Chi Square Tests on the Frequency of Participation by Female MPs on the FGM Bill

Variable of Comparison	N	Chi ²	Pr
Against FGM	20	0.8081	0.369
With FGM	20	0.5556	0.456
Feminist argument	20	3.5165	0.061*
Religious argument	20	0.0000	1.000
Scientific argument	20	1.2500	0.264
For toughening sentences	20	0.2083	0.648
Against toughening sentences	20	2.1429	0.143
Against doctors	20	2.8125	0.094*

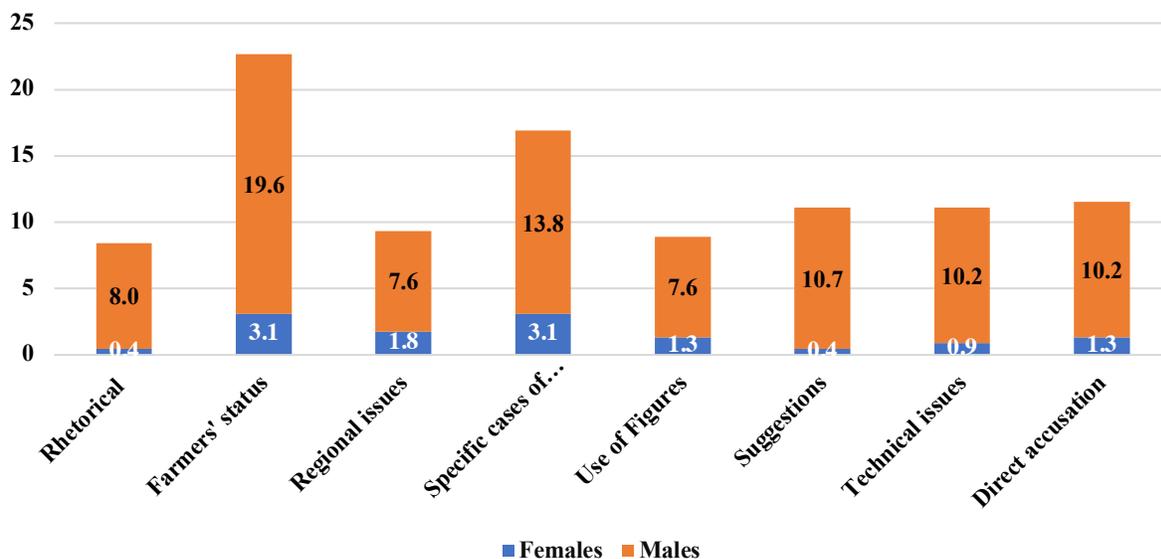
Note: * p<.1; ** p<.05; *** p<.01

Source: Author’s analysis

3. Questioning of the Subsidies Minister over Wheat Storage

The questioning of the minister of supplies over the wheat sales and storage practices took place over 10 sessions. Eight coding categories were generated from the relevant parliamentary scripts (see Figure 6 below and Table 3 in the appendix for a detailed description of each category). Female MPs chose to focus more on farmers’ status and specific cases of mismanagement.

Figure 6. Interventions on Wheat Sales and Storage, by Gender (%)



Source: Author’s analysis

Results of the t-tests, however, reveal no significant difference between males and females on any of these sub-topics (see Table 9). This is in contrast to the budget and FGM bill discussions in which female MPs pursued a significantly different agenda. One way to interpret this result is to deduce that women MPs addressed non-feminine issues in the same way as men. In other words, women representatives were equally capable of addressing even the “dry” or “hard” topics of bread and butter with the same depth and level of sophistication as male MPs.

Table 9. T-Test Results on the Frequency of Participation by Female MPs on Wheat Sales and Storage

Parameters	N	Significance of difference between male and female MPs Pr(T > t)
Use of figures	49	0.4364
Rhetorical interventions	49	0.4115
Reference to technical details	49	0.7185
Reference to status of farmers	49	0.3035
Reference to regional issues	49	0.1771
Making suggestions	49	0.3619
Reference to specific cases of mismanagement	49	0.0105
Direct accusations	49	0.743 ¹⁴

Source: Author’s analysis

V. Implications

This report set out to answer a question central to women’s parliamentary representation: To what extent are women MPs different from their male colleagues, both in terms of their backgrounds and their parliamentary agenda? With a focus on Egypt’s 2015 parliament, which recorded a historic 15% women’s representation level, this analysis yielded some interesting results. Women MPs are significantly younger than their male counterparts. They also owe much of their representation to the quota system. Moreover, they tend to focus more on women’s rights and social issues while proving to be no less active than men on technical and hard topics.

¹⁴ This was a Chi square test in which the coefficient was 0.1076.

Two broad implications can be observed. First, although Egypt is far from being characterized with the democratic culture of Western political systems in terms of its political dynamics and parliamentary activity, some of the patterns of women's legislative behavior in Western democracies identified in previous studies—especially women's tendency to focus on specific social issues (Reingold 1992; Childs 2004; Carroll 2002; Smooth 2011)—align with those exhibited by Egyptian female representatives in the 2015 parliament. This suggests that a country's level of democracy does not necessarily determine women's legislative behavior. With some caveats, women tend to see themselves as champions of certain policy concerns (i.e., health care and women's issues) and try to advance them in parliamentary debates. This could be—at least partly—good news for those concerned with the impact of feminism in various contexts. It indicates that a country does not necessarily need to significantly democratize in order to advance women's issues. This is encouraging especially because democratization might be a long process for some countries.

Second, the analysis above offers some evidence in support of the critical mass theory. Women's representation beyond a certain threshold gives women in parliament greater solidarity and impetus to act together and stand up for women's rights. It could also be said that such high levels of female representation make it harder to infringe on women's rights. The example from the Egyptian context is the FGM bill. One reason the bill was initiated in the first place was the strong backlash against a (male) MP who demanded that all Egyptian women be circumcised. This, in turn, triggered calls by female MPs for tougher sentences for those who perform the practice. It is not difficult to infer that such a response might have not materialized had there been much lower women representation in parliament at the time.

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Appendix

Table 1. Description of Coding Categories for Discussions on the 2016-2017 Budget Bill

Topic	Definition
Deficit	Reference to the large size of the deficit/debt and its negative effects.
Health care	Reference to health care issues, like underfunded hospitals or underfunded specific health programs.
Education	Reference to education issues, like poor performance by students and calls for increased funding for schools.
Employment	Reference to the increasing rate of unemployment and the importance of providing more jobs.
Subsidies/CCT/Welfare	Reference to subsidies, conditional cash transfer programs, and welfare programs in the budget.
Women's Issues	Reference to women's issues, including fiscal programs that support them.
Regional Issues	Reference to issues relevant to specific governorates or electoral districts.
Suggestions (left)	Suggestions to change budget items that aim to increase spending or the government's role.
Suggestions (right)	Suggestions to change budget items that aim to decrease spending or the government's role.
Support for Government	Support of the government's performance or the proposed budget.
Criticism of Government	Criticism of the government's performance or the proposed budget.

Table 2. Description of Coding Categories for Discussions on the FGM Bill

Topic	Definition
Against FGM	Interventions that are categorically against the practice and for the bill.
With FGM	Interventions that are clearly for the practice or want to allow it under specific circumstances.
No clear position	Interventions that are neither for nor against the practice.
Feminist argument	Use of feminist arguments to argue against FGM (i.e., it represents violence against women).
Religious argument	Use of religious arguments to argue against FGM (i.e., no clear religious rule calls for it).
Scientific argument	Use of scientific arguments to argue against FGM (i.e., referring to what studies indicate about the negative consequences of the practice).
For toughening sentences	Interventions that call for toughening sentences for anyone performing or condoning FGM (e.g., doctors, parents, or religious leaders).
Against toughening sentences	Interventions that are against toughening sentences for the practice.
Against doctors	Against physicians who perform FGM operations.

Table 3. Description of Coding Categories for Discussions on the Wheat Questioning

Topic	Definition
Rhetorical Interventions	More style than substance. Use of eloquent style and soundbites in a cynical or sarcastic fashion.
Reference to status of farmers	Reference to the negative effects of the wheat pricing and distribution on farmers' incomes.
Reference to regional issues	Reference to problems related to growing, selling, or storing wheat in specific governorates or electoral districts.
Reference to specific cases of mismanagement	Reference to specific misconduct by government officials, such as waste incurred because of poor wheat storage practices.
Use of figures	Use of numbers and percentages to support whatever argument is being made.
Making suggestions	Interventions that suggest solutions to the problem of wheat production or distribution (mainly to decrease waste in storage).
Reference to technical details	Reference to technical issues related to wheat production, distribution, or sale.
Direct accusations	Direct accusations against the minister or government.