

Iran Women's Bill of Rights



First launched 8 March 2023

Version 10 (March 2026)

Feminist Collective's Proposal for

**Embedding 'Woman, Life, Freedom' in a Future Democratic
Constitution**

Iran Women's Bill of Rights: Translating "Woman, Life, Freedom" into Law

Why the Bill of Rights

Although in everyday discourse the terms *bill of rights*, *charter*, and *declaration* are often used interchangeably, they in fact reflect different legal and political traditions. A charter typically articulates broad principles and aspirations that guide future legislation and policy, whereas a bill of rights generally sets out specific rights and claims that demand recognition and protection.

In light of the difficult and often disappointing experiences of women in previous social and political movements in Iran—where women's contributions were significant yet their rights and demands were frequently marginalized or reinterpreted by others—we have deliberately chosen to frame this document as a **Bill of Rights**. This choice reflects our intention not only to articulate women's concrete demands but also to provide a clear interpretation of their meaning and scope. By doing so, we seek to ensure that these demands are expressed in women's own voices and are not left solely to legal or political authorities to define or reinterpret.

Iran Women's Bill of Rights: Translating "Woman, Life, Freedom" into Law

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University of Toronto
The Elahé Omidyar Institute of Iranian Studies
presents
پژوهشکده ایران شناسی الهه امیدیار میرجلالی برگزار می کند

A symposium on
The Iranian Women's Bill of Rights
نشست لایحه حقوقی زنان ایران

زنان، زندگی، آزادی
Saturday, 15 April 2023,
1:00-3:30 PM Eastern Time
(Canada and the US)
شنبه ۱۵ آوریل ۲۰۲۳
ساعت ۱:۰۰ بعدازظهر بدوقت تورنتو

Zoom
Registration

UNIVERSITY OF TORONTO
FACULTY OF ARTS & SCIENCE
Elahé Omidyar Institute of Iranian Studies

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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.

United Nation Human Rights Council (UNHRC) which is the top human right body

Convention on the Rights of Persons with Disabilities (CRPD)

HR Committee do the universal periodical review (UPR)

Convention on the Rights of Persons with Disabilities (CRPD)

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.

Feminist Collective's Bill of Rights Proposal for "Woman, Life, Freedom"¹

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 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 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

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.

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

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.

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 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 8, incorporates input from over 135 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



8th MARCH 2023 INTERNATIONAL WOMEN'S DAY CELEBRATION: WOMEN, LIFE, LIBERTY

Please join us for reflections on the Iranian Women, Life, Liberty (زنان، زندگی، آزادی) Movement, and the prospects for women's empowerment and leadership in Iran and the Middle East

Wednesday, 8 March, 2023, 6:15-8:45 p.m.
Eastern Time (Canada and the US)

Schedule of Events
6:15-6:45: Registration and Reception

TICKET
RESERVATION

The Long Road to "Woman, Life, Freedom": History and Legacy of Iranian Women's Struggles



"Woman Life Freedom" was not a surprise"

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 that places women at its heart as equal agents and citizens. 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.



Iranian women demonstrating in front of the University of Tehran, demanding the removal of discriminatory articles from the Constitution (June 2005).

Iran Women's Bill of Rights: A Living Document

A Word 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 14 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 of women 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. Indeed we have received valuable comment which have been incorporated in this documents.

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 have organized and hope to organize several more 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.

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UNIVERSITY OF TORONTO
SCHOOL OF ARTS & SCIENCE
پژوهشکده ایران شناسی الهه امیدیار میرجلالی

Iran Women's Bill of Rights: A Living Document

Preamble :

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 and all genders 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.

Provisions of the Bill: We Demand the Following

1. The Constitutional Assembly ³,

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.⁴ The The Constitutional Assembly shall draft a national constitution shall establish and guarantee the separation of powers between the legislative, executive, and judicial branches of the State. The principles and ethos of the Constitution must be consistent with the spirit and commitment to the movement of "Woman, Life, Freedom.

- 1.1. The Constitutional Assembly shall be in dialogue with representatives of the breadth of citizens of Iran while drafting the Constitution. The Constitutional Assembly shall consult with advocates and representatives of civil society organizations and advocates representing women's rights, ethnic rights, sexual diversity rights, religious minorities rights, and all other statuses. An inclusive deliberation process must ensure that the articles of the Constitution are formulated in a manner reflecting the pluralist and democratic spirit of the Constitution.
- 1.2. The draft of the Constitution must be made publicly available in an accessible form for citizens' input. Public consultations must be scheduled across the country, including in remote areas, and sufficient time allocated for meaningful engagement and feedback.
- 1.3. The Constitution must be presented to the public, who hold the ultimate power of its ratification, only after the required consultations and assessment of the feedback and implication of necessary revisions have taken place.

2. State Secularism⁵

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,

³ 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.

⁴ 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.

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.

or any other identities or status. The Constitution must be secular and function completely outside any religious sphere and institution.

- 2.1. Official documents may not record the religious affiliation of citizens and residents.
- 2.2. The State, in accordance with the Constitution, shall consider religion and freedom from religion a private matter for individuals and communities. The State shall guarantee citizens the freedom to pursue and practice their religion, so long as no harm is imposed on the public the safety of others in public (in the public sphere and public spaces) or on the environment.
- 2.3. The Constitution must mandate that the State rigorously enforce the separation of powers among the legislative, executive, and judicial branches to uphold and safeguard the integrity of our pluralistic democratic system. Upholding the separation of power reinforces transparency within governance, ensuring accountability and preventing the concentration of unchecked authority.

3. Commitment to International Human Rights Standards

Human rights, as defined by the numerous Human Rights documents, 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.

3.1 Universal human rights are enshrined in nine core instruments, and their optional protocols, including the 1948 Universal Declaration of Human Rights (UDHR), the 1966 International Covenant on Civil and Political Rights (ICCPR), the 1966 International Covenant on Economic, Social and Cultural Rights (ICESCR), the 1979 Convention on Elimination of all forms of Discrimination Against Women (CEDAW) and the 1993 Declaration on the Elimination of Violence Against Women (DEVAW), the Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment, (UNCAT) 1984, the United Nations Convention on the Rights of the Child (UNCRC), and the Security Council Resolutions on Women, Peace and Security (resolution 1325) and its sister resolutions.⁶ The Constitution must include and protect a comprehensive set of fundamental rights, including Equality and the Elimination of Discrimination, in accordance with the spirit and content of these documents.

3.2. In order to ensure comprehensive protection and guarantee of human rights, the State shall commit to sign and ratify without reservations all nine core international human rights instruments and their optional protocols, including but not limited to the 1979 Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) and the 1993 Declaration on the Elimination of Violence

⁶ In response to persistent pressure from feminist organizations and civil society, the United Nations (UN) Security Council has adopted ten resolutions on “Women, Peace and Security.” . These resolutions are: 1325 (2000); 1820 (2009); 1888 (2009); 1889 (2010); 1960 (2011); 2106 (2013); 2122 (2013); 2242 (2015), 2467 (2019), and 2493 (2019). These resolutions make up the Women, Peace and Security Agenda.

Against Women (DEVAW), and the 1984 Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment and its protocols, which include the ban on the death penalty.

- 3.3 The international human rights instruments ratified pursuant to Article 4.2 of this document and their principles, spirit, and goals must be incorporated into the Constitution and its provisions and must be considered in the interpretation of the rights guaranteed under the Constitution.
- 3.4 The Constitution must prohibit the **death penalty** and fulfill this long-standing demand of the civil society of Iran.
- 3.5 The Constitution must support the provisions of human rights and ensure the protection of civil liberties, freedom of expression, academic freedom (scientific and university), and a fair and just national rule of law.
- 3.5. The Constitution shall require the establishment of a designated intergovernmental office to oversee the incorporation, implementation, and monitoring of international human rights treaties ratified by the State.

4. 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.

- 4.1. The State shall uphold the obligations and standards of the ratified international treaties by incorporating their provisions into the country's legal framework and making them binding on domestic courts and authorities.
- 4.2. The State shall commit to raising awareness about the treaties' provisions and the ensuing domestic legislation among relevant stakeholders, such as government officials, judges, lawyers, civil society organizations, and the general public.
- 4.3. To ensure the effective implementation of the treaties, the State shall establish an independent body or human rights commission.⁷
- 4.4. The state should establish an intergovernmental expert monitoring mechanism responsible for preparing regular periodic reports on the country's compliance with international treaties and human rights obligations. These reports should be submitted to the relevant national institutions, as well as shared with civil society and appropriate international bodies.
- 4.5. The State shall ensure effective remedies for violations of the treaties' provisions. This includes access to justice, compensation, and other forms of redress.

5. National Armed Forces

⁷ Civil society organizations may and should prepare shadow reports in order to provide an independent assessment

The military shall exist solely to defend the nation's sovereignty and borders from external threats. Under no circumstances shall the military be used against the people of the country. Furthermore, the military may never initiate aggression against another nation, except in direct defence when attacked.

5.1. The military shall remain under the authority of the democratically elected head of state, ensuring civilian oversight at all times."

5.2. Individual military personnel retain their full right to vote as citizens, but the military as an institution must remain apolitical, refraining from any political influence or governance." Now it's fully covered

5.3. The military shall not interfere in political processes, assume governing power, or intervene in political transitions, ensuring democracy remains paramount

6. **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 and apply the principles of the Constitution based on the spirit and values of the Constitution, separation of power and human rights principle. Also, it shall ensure that laws and policies are consistent with the substance, values, freedoms, and spirit of the Constitution.

6.1. Civil society and women's and human rights organizations may refer their documented complaints regarding the inequality of gender and ethnic laws and policies to the Independent Commission on Gender and Ethnic Equality. Individuals may take their case to the Commission after exhausting other options.

7. **Creation of Independent Judiciary commission:**

The Constitution must establish an independent Judicial Appointments Commission to oversee judicial appointments. The Commission shall be composed of independent constitutional scholars, legal professionals, experienced judges, and independent parliamentarians. Its composition must ensure political independence and gender balance across all categories of membership. All judicial appointments shall be subject to approval by Parliame

8. **Independent human rights and gender commission**

The Constitution must establish an **independent human rights commission**, in line with the Universal Declaration of numerous Human Rights , International Covenant on Economic, Social and Cultural Rights(ICESR), and International Covenant on Civil and Political Rights ICCPR and in accordance with the Paris Principles, dedicated to promoting and protecting human rights and Equality for all people.⁸ The function of the independent

⁸ The **Paris Principles** are a set of guidelines adopted by the United Nations in 1993 to establish the standards for National Human Rights Institutions (NHRIs). They outline the requirements for

human rights commission is to monitor and investigate cases of human rights violations in the country. This Commission shall operate independently from other government institutions, a necessary condition for being recognized as an independent human rights commission by the United Nations, and maintain direct and independent relations with the UNHRC free from government interference.

9. **Gender and Ethnic Equality Commission**

The Constitution must establish the independent Commission on Gender and Ethnic Equality to monitor, advise and provide recommendations to legislatures and other legislative bodies and government policies to ensure that the spirit and practice of gender and ethnic Equality are observed in all government actions and legislative bodies.

10. **Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities**

The Commission shall be an independent constitutional body responsible for safeguarding the rights of diverse cultural, religious, and linguistic communities. It shall promote social cohesion, mutual respect, peace, understanding, and national unity among these communities. The Commission shall conduct research and provide advisory recommendations to policy-making bodies, and shall report to Parliament. Through these functions, the Commission shall play an important role in strengthening constitutional democracy.

11. **Curriculum, Educational Standards, and Academic Freedom Commission**

An independent National Commission on Curriculum, Textbooks, and Educational Standards shall be established. The Commission shall be composed of experts in education, pedagogy, and relevant academic fields, with due regard for gender balance and intellectual diversity.

11.1. The Commission shall develop and periodically review guidelines for school curricula, textbooks, and teaching methods. Educational materials shall meet rigorous scholarly standards, foster critical inquiry, and introduce students to diverse perspectives and interpretations of history, culture, religion, and society.

11.2. The Commission shall ensure the production and availability of primary school textbooks in minority languages and shall guarantee that children belonging to linguistic minorities have access to education in their mother tongue at the primary level. At the same time, the Commission shall ensure that adequate language-learning materials are provided so that all students acquire proficiency in the official language of education.

11.3. Education shall not be used for political, religious, or ideological indoctrination. Curriculum and teaching guidelines shall promote intellectual inquiry, respect for human rights, and democratic values.

independence, pluralism, and effective functioning of NHRIs in promoting and protecting human rights.

11.4. The Commission shall conduct research, advise relevant public authorities on educational policy, and report periodically to Parliament.

11.5. Academic Freedom in Higher Education: Universities and institutions of higher learning shall be autonomous. Faculty and students shall enjoy academic freedom in research, teaching, publication, and the pursuit and dissemination of knowledge, subject only to professional standards and the rights and freedoms of others.

12, **A National Peace and Security Action Plan Office** ⁹

The Constitution must mandate the establishment of a National Action Plan Office, guided by the UN Women, Peace and Security framework (UN Security Council Resolution 1325) and adapted to the national context. Women must constitute at least 50 percent of its active and authoritative personnel at all levels including headship. The Office must be provided with an adequate and dedicated budget.¹⁰ The National Action Plan on Women, Peace, and Security must be tasked with promoting national peace and harmony, and preventing local and national conflicts while integrating a gender perspective into all peace and security initiatives and strategies, encompassing the following areas.¹¹

12.1 Conflict prevention. Establishing early warning systems, conflict prevention frameworks, and mechanisms for resolving grievances, to identify and address potential sources of conflict on the national and international level before they escalate. Women must be an integral and centrepiece of the formation and, decision making and implementation of these conflict prevention and peace making processes;

12.2. Dialogue and mediation. Encouraging open dialogue, negotiation, and mediation between conflicting parties to help resolve disputes peacefully and prevent escalation into violent conflict;

⁹ 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.

¹⁰ We are aware that Resolution 1325 is not a treaty and is therefore not legally enforceable by the United Nations. Nevertheless, it is an initiative launched by the feminist movement that serves as an important guiding framework and has increasingly been adopted by many states to promote peace, security, and social cohesion.

¹¹ Such an office can play an important role in facilitating amicable solutions to environmental issues and concerns affecting ethnic and religious minorities. It can serve as a space for dialogue, mutual understanding, and national cohesion.

12.3. Reducing potential tensions arising from environmental and economic policies. Advising government bodies on economic development and environmental policies to encourage participatory elements that promote inclusiveness and harmony while providing strategic guidance to mitigate potential tensions arising from these policies;

12.4. Supporting local, regional and national women's organizations and committees for peace. Supporting women's local, regional and national organizations and encouraging cultural exchange and sharing experiences of conflict resolution.

12.5 Building social cohesion. Encouraging intergroup interactions, promoting cultural exchange, and fostering social cohesion initiatives to help to bridge divides between different communities and promote a sense of national unity and solidarity.

13. Constitutional Commitments and Public Accountability

An independent Commission for Constitutional Commitments and Public Accountability shall be established to monitor and evaluate the compliance of public authorities with constitutional and international obligations. **The Commission shall assess the implementation of policies relating to human rights, gender equality, environmental protection, and the rights of ethnic, religious, and linguistic minorities, receive submissions from civil society, and publish independent reports and recommendations to Parliament and the public to ensure transparency and accountability.**

13.1 The Commission shall also oversee the establishment of an intergovernmental office to ensure that policies are not confined to a single ministry without coordination with other relevant polices. This is particularly important in regards to principles of Equality and human rights are effectively integrated across all relevant ministries.

14. Transitional Justice¹²

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,

¹²Since 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.

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.

15. Transitional Justice and Women¹³

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.

- 15.1 The composition of the committee of experts directing the Transitional Justice System established under Article 14 of this document must consist of at least 50% women experts. The committee must also include religious and ethnic minorities and LGBTQ communities.
- 15.2 The committee of experts shall conduct extensive consultations, especially with the established groups of women and mothers who have been the pioneers of seeking justice and turn the issue of the right of access to justice, and not revenge, into a national discourse.
- 15.3 The committee of experts shall choose the most appropriate path for organizing the Transitional Justice System, taking into account cultural and social conditions.
- 15.4 The committee of experts through the Transitional Justice System shall establish a fact-finding committee tasked with documenting the diverse injustices experienced by citizens, with a particular focus on women. This committee shall employ a gender-sensitive approach, considering the intersectional challenges marginalized groups face. It shall investigate the gender-related aspects of the regime's violation within this framework.
- 15.5. The fact-finding committee shall collaborate closely with women's organizations that have galvanized the nation by calling for truth, justice, and compensation, as well as for the transformation and creation of a culture of tolerance and dialogue into a national quest.
- 15.6. The main perpetrators of human rights violations and mistreatment of citizens must be held accountable under the law.

¹³ **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.

16 Commission of Inquiry into State-Induced Violence Against Women¹⁴

The Constitution must establish a Commission of National Inquiry into State-Induced Legal Violence Against Women. The Inquiry is to examine gender-based legal violence and violence against women in all their diversity that result from the State's failure to fulfill its obligations. This includes breaches of its negative obligations—not to commit or authorize violence against women—and its positive obligations to protect women and promote their safety. The Inquiry shall conduct its work within the framework of the United Nations Declaration on the Elimination 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 27 of this document), the National Commission of Women (Article 28 of this document), the Transitional Justice System (Articles 14 and 15 of this document) and the independent human rights commission (Article 4.3 of this document).

- 16.1 The National Inquiry must be organized as a committee led by a panel of experts on gender issues, inclusive of diverse identities across ethnicity and religion, including atheists, and gender and sexual minorities and more.
- 16.2 The National Inquiry shall appoint subcommittees comprising legal and social studies experts and mandate them to conduct thorough research to assess the extent of legal violence against women in various facets of their lives under the Islamic Republic regime, dating back to its inception in 1979. The laws preceding the establishment of the IRI could serve **as a benchmark** for this evaluation. Special emphasis must be placed on:
- 16.2.1 Evaluating the impact of family and personal status law,
 - 16.2.2 Examining aspects of sexual and bodily autonomy,
 - 16.2.3 Evaluating employment and public and political engagement; and
 - 16.2.4 Evaluating civil and personal liberties.
- 16.2.5
- 16.3 The National Inquiry shall make it imperative that the findings and reports of the committees be published and disseminated to the general public, civil society, and women's organizations to raise awareness and foster national discourse on both direct and insidious forms of violence against women.
- 16.4 The National Inquiry and its subcommittees shall share and discuss their findings in conferences and workshops with both the Judiciary and the Legislature to underscore the significance of addressing both explicit and underlying violence against women that has persisted over decades.

¹⁴ 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.

- 16.5 The National Inquiry shall task its subcommittees with identifying and prioritizing the Elimination of current government policies and procedures that perpetuate discrimination and structural violence against women through an intersectional framework in order to capture harms impacting marginalized communities, including displaced ethnic groups, religious minorities, and individuals of diverse gender identities.
- 16.6 The National Inquiry and its subcommittees shall perform an in-depth study of various forms of gender-based violence, such as acid throwing, honor killing, or attacks and harassment of sexual minorities, and publicize their findings and recommend appropriate preventative policies.
- 16.7 The National Inquiry and its subcommittees shall research all forms of cyberbullying and gender-based violence in cyberspace that specifically target women and sexual minorities and prepare appropriate recommendations for its legal and social prevention.
- 16.8 The National Inquiry, in collaboration with Office of Women's Affairs (Article 22 of this document) and National Commission of Women (Article 23 of this document), shall develop policy recommendations and outline the legal changes that are required to eradicate all aspects of gender-based violence and submit to them to Judiciary and the Legislature.
- 16.9 The National Inquiry shall develop comprehensive policies and recommendations to the State to develop appropriate laws to prevent violence and harassment against women in all manifestations at home or in public spaces, schools, educational institutions, and workplaces.
- 16.10 The National Inquiry shall publicize its final report on the past and current State, particularly the Islamic Republic's performance on the eradication of violence against women, and make necessary recommendations for remedy. The government must be bound by these findings and recommendations and must be given a period of time to implement them.
- 16.11 The National Inquiry in collaboration with the Office of Women's Affairs (Article 22 of this document) and the National Commission of Women (Article 23 of this document) shall ensure that existing and new laws comply with international human rights instruments, particularly CEDAW and DEVAW.
- 16.12 The new laws that are enacted to prohibit gender-based violence must include strong preventive provisions to address domestic violence, sexual harassment, honour killings, and female genital mutilation.
- 16.13 The National Inquiry, together with the Office of Women's Affairs (Article 22 of this document) and the National Commission of Women (Article 23 of this document), shall develop communication strategies and engage in awareness raising of these provisions among the general public.
- 16.14 The State shall require all members of the police, public security forces, and the Judiciary to undergo gender-sensitive training.

17 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.

- 17.1. The State shall actively ensure gender equality and eliminate any legal discrimination against women and minorities.
- 17.2. The State shall conduct a comprehensive review of existing laws and undertake essential revisions to align them with international human rights principles and conventions, thereby guaranteeing Equality in terms of gender, ethnicity, and other identity-related factors in accordance with the provisions outlined in this document.
- 17.3 The State shall actively remove all discriminatory laws against women and minorities.
17. 4 The Constitution must provide equal citizenship rights for all citizens and protection of all citizens and residents of the country.
- 17.5The Constitution must guarantee the right to freedom of thought and expression and political, social and cultural freedom for all citizens and residents of the country, especially women and marginalized groups.
- 17.6 The Constitution must guarantee the right of peaceful assembly for all citizens and residents of the country, especially for women and marginalized groups.

18. Freedom of Movement and the Right to Be in Public Spaces¹⁵

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.

- 18.1 The State shall review and reform discriminatory laws that perpetuate gender inequality in the public sphere and hinder women's mobility rights. The State shall ensure that existing laws comply with international human rights instruments and that new laws that protect women's freedom of movement are enacted.
- 18.2 Any kind of sexual, physical, verbal, economic and psychological violence and abuse and all kinds of "honor" violence, including acid attacks, against children, women, and

¹⁵ 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.

sexual minorities who live within the boundaries of the State, regardless of their nationality, must be considered a crime, and the perpetrators of violence must be prosecuted.

- 18.3 Promoting public awareness and removing any kind of violence and hindrance of security from children, women, and gender minorities is one of the fundamental duties and priorities of the government. To accomplish this, the government shall develop comprehensive legal plans and also launch extensive awareness campaigns in collaboration with civil society and women's organizations.
- 18.4 All citizens and residents in the country must be free to move, reside and participate in the labour market.
- 18.5. The government is obligated to provide the necessary facilities for individuals with disabilities to access transportation and benefit from public services.
- 18.6. All citizens, including adult women, are entitled to obtain identity cards and passports in their own right. Adult women may not be required to obtain permission from their parents, spouses, partners or any institution or other individuals in order to travel and enjoy their citizenship rights.

19. 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.

- 19.1 The Constitution must guarantee women's equal access to education at all levels without any limitation. The State shall implement and oversee the fulfilment of this mandate.
- 19.2. Given the historical disparities in girls' and women's access to education in some regions of the country, regional governments shall, if necessary, adopt special measures to address these inequalities.
- 19.3. The State shall guarantee women and girls the right to freedom of education in all fields, disciplines, and levels without discrimination and in a safe learning environment.
- 19.4. The State shall guarantee early education (kindergarten and primary education) in mother languages as well as official national languages, free of charge.
- 19.5. To facilitate access to education, the State shall adopt policies that address the historical social and regional inequalities, particularly regarding educational budget allowances and cultural barriers that individuals, regardless of gender, sexuality, religion, ethnicity, or class, have faced.
- 19.6. The State shall incorporate sexual education, particularly the prevention of sexually transmitted diseases and health preservation, including teaching safe methods of contraception, family planning, and reproductive rights and responsibilities, into the nationwide curriculum.

- 19.7. Everyone, regardless of age, gender, or ethnic background, must have access to education, and their right to education may not be legally restricted by parents, the government, a spouse, or any individual or entity.
- 19.8. It is mandatory for all children te age of 16 and under living within the boundaries of the country irrespective of their citizenship are to attend school.
- 19.9. The State shall ensure free and compulsory education for all children up to the age of 16.
- 19.10 . the state must grantee that Education to th age of 16 to be free of charge.
- 19.11. No religion or religious practices may be taught or promoted as a subject in schools.
- 19.12.. The Ministry of Education shall oversee the national school curriculum prepared and approved by the **Curriculum, Educational Standards, and Academic Freedom Commission** (Article 12 of this document) and ensure its nationwide implementation in accordance with the constitutional principle of equality for all citizens and residents.
- 19.13. The teaching and promotion of various languages and cultures throughout Iran must be supported, with the caveat that any cultural characteristics that are discriminatory towards women or conflict with the rights of other groups are not included in this provision.

20 Access To Cyber Spaces and digital connectivity

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

- 20.1. The State must take all possible action to make the internet and digital connectivity accessible across the country and in particular in rural areas.
- 20.2. The State must ensure that all educational institutions including schools across the country have free and easy access to digital technology as it is a major tool for education.
- 20.3. Digital access is an important platform for economic activity and exchange, including for women, and as such should be made available without hindrance country-wide.
- 20.4. Access to the internet is a fundamental right, and government bodies cannot arbitrarily deny this right to the residents through imposing restrictions on connectivity, censorship, activating filters, or other means of limiting access to digital means of communication.
- 20.5. Given the often-gendered nature of cyber bullying, intimidation, and, violence, including sexual harassment, the State must take appropriate measures to ensure that women and sexual minorities participating in cyberspace are free from such forms of harassment.
- 20.6. The State must not subject anyone to surveillance or track and use individuals' digital data including geolocation and bio information such as for face and voice recognition.

21. 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.

- 21.1. To safeguard women's bodily autonomy and agency, any law or policy mandating that adult women seek permission or require the consent and signature of spouses, guardians, partners, or other individuals to make decisions concerning their health is considered illegal and must be revoked. Any institutional regulations and practices contradicting this women's right is declared illegal and subject to legal penalties.
- 21.2. Inequality in the provision of national health services to women across different regions and sectors, including reproductive health and family planning, must be effectively addressed to provide increased services where deficiencies exist. Institutions and individuals who violate these rules must be subject to legal penalties.
- 21.3. Access to general health and sexual and reproductive services, including contraception and access to in vitro fertilization (IVF) must be guaranteed in the Constitution for everyone, regardless of sexual or gender identity.
- 21.4. The State shall outlaw female genital mutilation and prosecute those who commit genital mutilation of women. The State shall run a national and regional health awareness campaign to put an end to this violent practice.
- 21.5. Women who suffer from physical or psychological conditions or are physically challenged and cannot engage in the labour market must be granted a special health package and be entitled to a state pension.

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

- 22.1. The Constitution must ensure women's right to equal access to both private and public labor markets, and provide them with equal employment opportunities, the freedom to choose their jobs without discrimination, equal access to skill training in all professions, fair compensation for equivalent work, and regular paid leave with associated benefits. It must also guarantee retirement benefits without regard to gender. The State shall employ all available mechanisms to enforce these provisions.
- 22.2. **The Ministry of Economy and the Economic planning Organization** must have a specialized department focused on women and gender equality, composed of women and gender experts. The principal responsibility of each of these specialized departments is

ensuring the effective implementation of all constitutional provisions pertaining to gender equality

- 22.3. All persons, including women legally living in Iran have the right to seek legal livelihood.
- 22.4. The State shall outlaw any discrimination based on women's reproductive ability and also shall recognize that the raising of children is a shared responsibility across genders and, indeed, society as a whole.
- 22.5. The Constitution must ensure paid maternity and paternity leave for parents while preserving their jobs and maintaining their full salaries and seniority in both private and public institutions. Furthermore, the period of maternity and paternity leave in both the private and public sectors must be recognized by law as part of the years of service of employees.
- 22.6. The State shall take measures to enable couples employed in the public sector to be stationed in the same region whenever possible.
- 22.7. The Constitution must guarantee women's freedom to form their own or join other labour unions.
- 22.8. The State must ensure that women working in the informal economy will receive at least the legal minimum wage.
- 22.9. The State shall recognize domestic work, caregiving, and women's work in the informal economy as legitimate economic contributions and include them in national income and development indicators to capture these economic contributions. It shall also provide health insurance and disability benefits for domestic and informal work.
- 22.10. The State shall guarantee women's right to economic security in old age or in case of inability to work due to injury or illness, regardless of whether they were homemakers or were part of the informal economy, by providing a pension that ensures a secure and dignified life and a reasonable standard of living.
- 22.11. The State shall facilitate employment for women who have physical or other limitations but are able to hold jobs if supported.

23. 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.¹⁶

- 23.1. The Constitution must require the State to gradually develop a system of sustainable and environmentally friendly development policies. This includes improving the quality of fossil

¹⁶ 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),

fuel production to make it less harmful to the environment. Simultaneously, it must mandate a gradual transition toward renewable and sustainable energy sources to reduce pollution, which has had a critical impact on the nation's health.

- 23.2. The Constitution must require the State to develop serious programs through educational initiatives at schools and within the community to raise societal awareness about the importance of climate issues and environmental protection.
- 23.3. The State shall mandate that laws and policies actively support the meaningful participation of the public, particularly women, in environmental protection, recognizing their pioneering role in this field. [With proper education, women can serve as environmental educators within families, neighborhoods, cities, and the nation. They can contribute to changing harmful habits and practices, improving resource consumption, and recycling, and assisting in nature restoration and conservation projects and initiatives]
- 23.4. The State shall mandate that laws guarantee the independence of environmental associations, many of which have been initiated by knowledgeable Iranian women over the past decades, and ensure their participation in the development and implementation of environmental plans.
- 23.5. The Constitution must mandate that the Ministry of Environment establish and maintain a committee consisting of gender experts to oversee the planning and evaluation of the gendered dimensions of environmental policies and projects.
- 23.6. The Constitution must mandate that the Ministry of Environment have policies in place to deal with natural and manmade disasters. These policies must recognize the gendered dimensions of vulnerability to the impacts of natural disasters and have contingencies to address them.
- 23.7. The Constitution must mandate that the State through policies and laws establish a new governance system based on independent and equal participation of people, as mandated by the United Nations Security Council Resolution 1325 National Action Plan, to address regional disputes over resource provisioning, ensuring the protection of water resources, forests, and wildlife, combating desertification and dust storms, and mitigating environmental pollution.¹⁷

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.**

¹⁷ Since women tend to be vulnerable in various conflicts between regions, including conflicts over the exploitation of environmental resources, the implementation of **UN Resolution 1325**, which mandates women's participation in conflict resolution, must be prioritized.

24. Right to Personal, Physical, Cultural, Artistic, Sporting, and Recreational Development

Women's right to personal, physical, and cultural development shall be supported by the state within an international framework grounded in gender equality and an intersectional approach.

24.1. To promote the mental and physical well-being of women and families, the state shall provide accessible facilities for rest, recreation, and leisure, including stadiums, parks, picnic areas, and related public amenities, as well as cultural and recreational events such as public concerts, festivals, and national exhibitions.

24.2. The state shall guarantee equal access to sports facilities and ensure equitable public investment in physical education and sports for girls, women, and women with disabilities. The state shall also support and invest in women's participation in national and international sporting competitions.

24.3 The state shall ensure that public spaces and sports facilities are safe and free from harassment and insecurity for girls, women, and gender minorities.

24.4. The state shall recognize women's right to participate in the cultural, artistic, sporting, economic, and scientific development of the country across all regions and shall promote and support the realization of these rights.

25. Legal Equality in family, Love, Mutual Understandign, and Household Unions

In compliance with the gender equality provisions enshrined in the Constitution, all prejudiced and discriminatory laws, particularly those applied to family, marriage, and personal status that have been in effect under the Islamic Republic and the earlier periods are annulled. Women must be guaranteed Equality before non-discriminatory and gender-just family and personal stauts laws .

25.1. All discriminatory and prejudiced laws, particularly those governing family, marriage, and personal status that were enacted under the Islamic Republic and previous regimes, shall be annulled. The State shall guarantee women's equality before non-discriminatory and gender-just family laws.

25.2. Regardless of gender, marriage is a union between two adult individuals who freely join to form a collective unit, with equal rights to initiate and terminate the union.

25.3. All marriages must be registered within the secular system, and all marriage and family laws must adhere to secular principles. All legal family matters must be approached from a secular legal perspective.

25.4. Those who wish to participate in religious marriages may do so subsequent to secular registration, but this may not change their rights under the country's secular laws.

25.5. All laws that criminalize various forms of sexual and gender orientation must be repealed.

- 25.6. Laws regarding marriage and cohabitation must be based on Equality of both parties, non-discriminatory, and fair, ensuring Equality for both parties.
- 25.7. Adult women possess the right to marry whomever they choose, irrespective of religion or nationality .
- 25.8. Women are entitled to acquire residence and work permits for their lawful partners.
- 25.9. Within the household union, terms and conditions of distribution of wealth accumulated during the life of the union are to be clearly established by agreement of the parties. In the absence of such an agreement, the accumulated wealth must be divided equally.
- 25.10. Mothers are entitled to register the birth of their children and to give their surname to their children regardless of their marital status.
- 25.11. In compliance with the gender equality provisions, nationality laws must be amended to recognize the right of mothers to pass on their citizenship to their children without any limitation.
- 25.12. Mothers are entitled to obtain passports for their children.
- 25.13. The State shall outlaw all harmful and inhumane traditions that especially disadvantage girls and women, such as the exchange of women to end blood feuds, honor killing, child marriages and triple talaq, and shall launch extensive campaigns to inform the public of their negative impact.

26. **Women 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.

- 26.1. The Judiciary must be inclusive, and judges across the Judiciary must reflect the demographic diversity of the nation. The Judiciary shall actively encourage and provide educational and mentoring opportunities for those groups that have been largely excluded from holding positions within the power structure of the Judiciary.
- 26.2. All appointments within the Judiciary, including judgeships and other influential positions, must adhere to the **principle of gender equality and gender parity.**
- 26.3. In accordance with an intersectional perspective encompassing various national diversities and identities, women judges must comprise at least 50% of all judges in family courts.
- 26.4. Any law that contradicts the provisions of gender equality in the Constitution must be declared annulled and void. Civil laws based on gender discrimination or derived from religious and cultural traditions, including discrimination against women in witness testimony or laws related to blood money, inheritance, and other discriminatory laws, must be immediately repealed.
- 26.5. Provisions of Equality in the Constitution and amendments to personal status laws, including family laws that have historically been a source of deprivation and

discrimination against women in the name of religion and culture, must be amended in the spirit of the equality clauses of the Constitution.

- 26.6. Laws that criminalize consensual sexual acts between two adult and between sexual minorities must be immediately annulled.
- 26.7. Laws that discriminate against religious or any other group of minorities must be immediately annulled.
- 26.8. The Judiciary, like other government ministries, shall have a dedicated oversight section led by women gender expert to ensure that the Judiciary's policies comply with the provisions of gender equality in the Constitution and align with its spirit
- 26.9. The Constitution must mandate that the Judiciary collaborate closely with the Transitional Justice System (Article 14 and 15 of this document), the National Inquiry into State-induced Violence Against Women (Article 16 of this document), the Office of Women's Affairs (Article 29 of this document), the independent human rights commission (Article 4.6 of this document), and the National Commission of Women (Article 30 of this document).

27. 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.

- 27.1. The State shall review and amend discriminatory laws that perpetuate gender inequality in civil and political spheres. The State shall also ensure the alignment of existing laws with international human rights instruments and the long-standing demands of women, guaranteeing gender equality in politics and sustainable peace.
- 27.2. The State shall hold regular and free elections in which all adult citizens, regardless of gender, race, ethnicity, religion, or any other status, are free to participate as candidates and as electorates.
- 27.3. Women, as half of the population, are entitled to equal political representation from all electoral districts in the national Parliament. They must be directly elected by the populace. Women must form 50% of all other legislative elected bodies at the local, regional, and national levels.
- 27.4. The State shall remove barriers to equal participation of women in the political decision-making process and in obtaining representative seats through the provision of financial support, as well as by conducting supportive and educational campaigns.
- 27.5. Regardless of the country's political system, women have the right to hold all political positions as well as the highest political office in the country.

- 27.6. The Constitution must guarantee women's right to freedom of assembly, association, and participation in organizations, including the establishment or joining of political parties, irrespective of their class, sexual orientation, or ethnicity.
- 27.7. The State shall criminalize any and all forms of violence, including digital violence against women in politics and elections. (VAWP/E).¹⁸

28. 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.

- 28.1. Women, with consideration of their ethnicity, religious identity, and sexual and gender diversity, must represent 50% of all executive decision-making posts within the government at both the national and the provincial levels.
- 28.2. The State shall take steps to support and train women and men toward their increased collaborative roles and influence in executive decision-making.
- 28.3. All government ministries shall have a dedicated department led by women to ensure that the policies of the ministry conform to and comply with the equality clauses of the Constitution and further to ensure that they work in collaboration with the Office of Women's Affairs (Article 28 of this document) and the National Commission of Women (Article 29 of this document).

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

There is a need for an effective institutional structure to promote gender equality, as reflected in the Constitution's commitment to addressing social, legal, and economic gender inequalities. The Constitutional Independent Commission on Ethnic and Gender Equality should establish the most appropriate framework for a national women's machinery and mandate it to oversee national policies, plans, and their

¹⁸ VAW/P/E stands for **Violence Against Women in Politics and Elections** during elections, both physical and cyber, has increased substantially worldwide. In Iran and other regional countries, this type of violence—driven by the persistence of honor codes and women's central role within them—has had a profoundly negative impact on women's participation levels. The UN has on several occasions addressed the double-edged nature of the digital revolution. While VAW.P.E 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). It 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.

implementation. This women's machinery should work in coordination with the relevant ministries, organizations, and the Inter-government Office to ensure that government policies comply with the Constitution's gender equality provisions. Since the precise form and structure of this women's machinery are not yet clear and will require further elaboration through the constitutional drafting process, this document temporarily adopts the term "Office of Women's Affairs" to designate the functions of this institutional body.

- 29.1. The Constitution should also require that sufficient budgetary and other resources be allocated to the Office of Women's Affairs to enable it to effectively fulfil its mandate.
- 29.2. All ministries and government institutions shall collaborate with the Office of Women's Affairs.
- 29.3. The Office of Women's Affairs shall carry out gender-specific research to identify the economic, political, and social needs of women while considering their intersectional identities and geographical settings and shall make policy recommendations to the executive branch and advise the State on developing appropriate gender-sensitive policies.
- 29.4. The Office of Women's Affairs shall conduct extensive research on gender budgeting and appropriate and equal investment for the progress and flourishing of women and girls in fields of social, economic and political activity, and art and culture, including sport. The office shall share the results of the research with the planning organizations and other relevant ministries and also with the Office of National Action Plans on Women, Peace and Security (Article 12 of this document) and other relevant ministries, as well as interested members of the public, in order to launch extensive public discourse.
- 29.5. The Office of Women's Affairs shall conduct a survey of law and legislation to identify areas that contradict gender equality clauses of the Constitution and suggest remedies for any laws that contradict the equality clauses of the Constitution and international treaties that have been ratified by the government.
- 29.6. The Office of Women's Affairs shall take action to eradicate all forms of gender-based violence. In this effort it shall carry out research to identify legal, economic and cultural practices that contribute to violence against women and design appropriate policies to eradicate sources of violence. The office shall coordinate and collaborate with the independent human rights commission (Article 4.3 of this document) National Plan on Women, Peace and Security (Article 12 of this document), the Transitional Justice System (Articles 14 and 15 of this document), the National Inquiry into State-induced Violence against Women (Article 16 of this document), and the National Commission of Women (Article of 28 of this document).
- 29.7. The Office of Women's Affairs shall prepare the National Report on various UN treaties, such as CEDAW and the Declaration on the Elimination of Violence Against Women (DEVAW), to be submitted to the UN office.

29.8. The Office of Women's Affairs, in consultation with experts, feminists, and gender equality organizations, shall develop appropriate policies for the establishment of shelters and safe houses for victims of domestic violence and to be committed and make it a priority to create safe houses.

30. **National Commission of Women (NCW)¹⁹**

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.

- 30.1. The Constitution must establish the National Commission of Women to specify that the board of the NCW, which is its central decision-making body, consists of 50% elected representatives from women's civil society organizations and 50% representatives appointed by the State from its pool of experts in appropriate fields.
- 30.2. The Constitution must mandate adequate budget allocations to ensure the efficacy of this institution.
- 30.3. In accordance with an intersectional perspective, the board of the NCW must be inclusive of national diversities and identities. All of the board members must have manifest expertise and commitment to gender equality.
- 30.4. To ensure the independence of the NCW, its chairperson must be nominated by women's organizations, vetted by NCW's board, and appointed by the National Parliament.
- 30.5. The chairperson's tenure is a term of 4 years, renewable only for one additional consecutive term.
- 30.6. The NCW must consist of a technical secretariat and thematic specialized committees focusing on education, youth, political participation, legislative affairs, rural women, disabilities, media, the environment, and art and culture.
- 30.7. The NCW mandate includes:
 - 30.7.1. Research: investigating laws, policies, and cultural practices that discriminate against women, particularly sexual, ethnic, and religious minorities;

¹⁹ 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.

- 30.7.2. Advocacy and awareness: promoting awareness among State institutions, including the police and Judiciary, and general public about how these legal and cultural norms have normalized discrimination against the mentioned groups;
- 30.7.3. Advocacy with judges and legal systems: developing appropriate training materials for the promotion of gender-sensitive awareness for judges, government officials, police, and public security forces;
- 30.7.4. Policy recommendations: based on their research and findings, making policy recommendations to the government to address systemic gender disparities and create a more gender-inclusive society;
- 30.7.5. Expert committee: establishing a gender expert committee to consult with representatives from women's sexual, ethnic, and religious minorities as well as civil society organizations; and
- 30.7.6. Remedy inequalities: given that the implementation of policies in the past tended to favor the interests of urban centers and metropolises, which exacerbated inequalities among women in rural areas and smaller towns, especially among ethnic and religious minorities, designing specific policies to address these historical disparities with the consultation and input from the relevant stakeholders.
- 30.8. The NCW shall work closely with the National Inquiry into State-induced Violence Against Women (Article 16 of this document) and set up a committee made up of gender experts (27.7.5 of this Article) in consultation with representatives of ethnic and sexual diversity, women's, and civil society organizations.
- 30.9. At the national level the NCW shall coordinate and collaborate closely with the Office of Women's Affairs, (Article 27 of this document) and the National Independent Commission on Human rights (Article 4.3 of this document) and the National Action Plan on Women, Peace and Security (Article 5 of this document).
- 30.10. The NCW shall have a complaints office that receives complaints on issues of gender inequality and sexual harassment, shall take appropriate action to address the concerns and shall establish public discourse on abuse prevention.
- 30.11. The NCW shall provide input to the national Parliament on the impact and implications of proposed and existing legislation on gender equality.
- 30.12. The NCW shall have a women's economic, cultural and political development division that awards grants to women's organizations, organizes training, and provides a forum for women's organizations to meet and hold intergroup meetings.
- 30.13. The NCW shall develop educational materials to promote public awareness of the constitutional provisions on human rights, diversity, and Equality and make respect for these provisions an integral part of the social and cultural fabric of the nation.
- 30.14. The NCW shall have a women's economic, cultural political development center that provides financial assistance to women's organizations and provides a place for women's organizations to meet and hold intergroup meetings.

- 30.15. The NCW shall participate in regional and international conferences and meetings and benefit from the experiences of women in other countries and also share the experiences of Iranian women with other women in the region and the world.



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