The Tale Untold: Discussion of Domestic Violence in Egypt and South Korea

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By
Mehraeel Gouda

ABSTRACT

Domestic violence (DV) is a subject labeled taboo to discuss by many countries, especially in regions such as the Middle East and Asia. This case study discusses the history of women's groups in Egypt and South Korea and their path toward advocating for the enactment of domestic violence policies. The study is based on historical events, news articles, and UN reports. South Korea, unlike Egypt, witnessed the passage of anti-domestic violence policies. The paper connects women rights related policies to the government type that each respective country had during the time period of the laws. The paper also touches upon what motivated each country to pass laws aimed at giving women rights.

Thesis Mentor: *Dr. Robert M. Uriu*

Honors Dean: Dr. Davin Phoenix

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University of California, Irvine

Introduction

Violence comes in many forms, and the debate on what constitutes it still persists today. A kind of violence that is not discussed as much on a national level is domestic violence (DV). Intimate partner violence, or domestic violence, deserves more attention in Middle Eastern and Asian countries such as Egypt and South Korea, especially after the COVID lockdown. Due to the lockdown, many women could not leave their homes, making them vulnerable to the abuse that they had to face. The virus made it hard to reach help, let alone temporarily escape the toxic environment they call home. Not being able to seek support for two years might have forced the survivors to forget how to navigate that process. This paper serves as a reminder of what women who suffered from domestic violence endured and what their countries did to ensure their safety.

This paper will conduct case studies on domestic violence in South Korea and Egypt with an emphasis on the role of women's groups in relation to DV. Section one will investigate the efforts of South Korean women's groups. Similar to section one, section two will focus on the same subject in Egypt with an emphasis on the actions of the Egyptian government over the years. The first two sections will look into policies passed or the constitutions which women's groups were under while attempting to spread awareness about DV to combat the issue. Section three will examine the role of each country's respective religions being manipulated to cover up the DV problem. In the following section, I will discuss why the two countries have similar outcomes to a certain extent. Finally, the last section will provide an analysis and recommendations to improve the future of anti-domestic violence in these two countries.

South Korea

Women often fall victim to domestic violence without disregarding the male population that also suffers from such violence. In the case of South Korea, a country with deep roots in patriarchal Confucian beliefs, women's groups put in much work to bring the issue to light (Kim et al.). They aimed to break the stigma of the inability to discuss domestic violence publicly. More often than not, intimate partner violence is viewed as a family affair not to be discussed outside of one's home. The main hurdle these groups faced in their battle was combating the idea of "family order" (Kim et al.). Domestic violence was overlooked or, at times, used as a tool that helped maintain family order. As long as the wife lives in fear of being physically abused, she will not speak up; hence, the family will seem perfect on the outside. That was the narrative that the women's groups aimed to overturn. This storyline was not just politicized; it was also internalized by women in their homes. In fact, there are many instances of women who withstood different forms of violence for various reasons, but mainly because domestic violence was viewed as a private matter (Chang). Another reason is religion, which will be discussed in a later section. The national public and private discourse had to and continues to shift to embrace all aspects of domestic violence as an issue that needs to be tackled.

To understand the steps taken by these women's groups, one must recognize the hurdles they had to face while fighting a privately seen issue. In order to move the issue into the public discourse, the passage of domestic violence policies was ultimately the goal. However, that process was a challenging feat. As mentioned earlier, South Korea is a country built on Neo-Confucian state ideology set by the Choson dynasty (1392–1910) (Moon). The Neo-Confucian believes that the sexes are to be separated, especially when it comes to labor (Moon). This belief system dates back over 500 years, meaning women's groups had to fight such a deeply impeded belief system in their country. The governments after WWII were authoritarian until the late 1980s when Roh Tae-Woo was inaugurated (Oh). The democratization process in South Korea went into effect around that time; nonetheless, leading a country democratically does not equate to the eradication of Neo-Confucian beliefs. Hence, changing the political outlook on women was necessary for these women's groups.

An official and united women's group was not instituted until the late 1980s, when South Korea began the democratization process. In 1987, the Korean Women's Associations United (KWAU) was founded, consisting of about twenty-one organizations (Moon). The number of organizations and groups within the KWAU fluctuated between twenty-seven and thirty, but about twenty-two became part of the anti-domestic violence coalition (Heo and Rakowski). The KWAU is an autonomous national network that submits reports to international organizations like the United Nations, among other roles, such as enacting social change (Heo and Rakowski & Moon). The organization did not receive government support until 1995, which is when it got its official legal status (Moon). For almost 15 years, the organization had to advocate for itself and its values against the government until KWAU became legally recognized. With the leadership of KWAU and the effort put forth by the anti-domestic violence coalition, two acts were passed to stop the violence.

In 1998, two anti-domestic violence policies came into effect: the Prevention of Domestic Violence and Victim Protection Act and the Special Act for the Punishment of Domestic Violence (Refworld 2007). The prevention act aimed at supporting survivors through the court system. Under this act, the state takes on the protection of domestic violence survivors as its duty (Refworld 2009). The protection of the survivors includes supporting them, as well as building protection facilities for them. Not only that, but the state also enacted domestic violence education in schools. Several articles within the act address providing counseling centers for the survivors, which offer both temporary protection as well as counseling services for the survivors (Korea Legislation Research Institute, June 2020). Within the act, emergency hotlines for reporting domestic violence were introduced, as were shelters.

Additionally, per a presidential decree, the act dedicates a whole week to eradicating domestic violence (Korea Legislation Research Institute, June 2020). Not only that but the

country dedicated specific educational facilities to train counselors on how to respond to domestic violence reports. While this act sought to help and support the victims, the punishment act aimed to define domestic violence crimes. All acts of domestic violence, some of which are assault, injury, and intimidation that cause "physical, mental or property damage," are all included as crimes punishable by law in South Korea (Refworld 2009). The act provides protection to those who fall victim to these crimes by offering restraining orders, counseling, and custody rights (Refworld 2009). Other significant aspects of this act are restraining and protective orders that could be issued by family courts for domestic violence survivors (Korea Legislation Research Institute, Oct 2020). A judge can issue a "victim protection order" that hinders the violent offender from being able to contact or be near the survivor (BakerMckenzie). Ultimately, the policies passed were holistic in order to protect domestic violence survivors.

Even after the passage of the policies, seeking and utilizing help is another hurdle survivors need to overcome. Hence, counseling centers were established under these acts. These centers were instituted to receive these domestic violence reports and provide support accordingly, including providing shelters to the survivors if needed (Kim et al.). Later on, in 2020, a comprehensive 5-year plan was put into place by the government (Fighting Domestic Violence South Korea). The plan's goal is to ensure that the acts are being effectively enforced.

These actions and policies are very promising and were enabled by the other consistent sex crimes laws based in the country. South Korea passed multiple laws related to women's rights, such as the indecency act, which labels groping a crime (Seoul Law Group). The fact that an act such as groping is punishable by law shows how little tolerance the country has for the mistreatment of women and men in the streets of South Korea. Despite the law not explicitly mentioning sexual harassment, multiple other special acts were passed to address different sex-related crimes aimed at protecting women and men who fall victim.

The efforts of women's groups were not the only reason for the awareness that spread regarding DV. Mass media had a huge impact on socially establishing the issue as a non-private matter (Kim et al.). Not only that, but the eradicating domestic violence week also played a role in spreading awareness about domestic violence and its prevalence. While many surveys have been issued showing DV rates at 0.5 percent and 1 percent, it is essential to realize the variety of methodologies used to conduct such surveys (Kim et al.). Kim, Oh, and Nam's paper examined the trends of domestic violence survey findings, of which a national survey conducted in the late 1990s was the most concerning. A fascinating fact they list is that South Korea had a 27.9% higher percentage of domestic violence than other developing countries, such as Egypt, with a 13 percent DV. While some surveys had such numbers, other studies reported forty-six percent of South Korean women as domestic violence survivors (Oh). Unfortunately, an accurate number of how many DV survivors is not measured, leaving many unaccounted for. Nonetheless, these national surveys are a first step to enacting change. As a matter of fact, following the 1997

national survey, the domestic violence policies mentioned above were passed to protect women from domestic violence. Hence, hope remains for a country trying to improve itself actively.

Egypt

Examining the country and its political events is essential to understand the work done towards attempting to eradicate domestic violence in Egypt. After Egypt's independence from all foreign occupations, the nation had an authoritarian regime consecutively until today since 1953 with Mohamed Naguib's presidency. Even though Egypt's independence was not until 1953, women have been advocating for themselves since 1919, though not officially. During the 1919 revolution, women took an active part in the demonstrations yet were not granted political rights in the 1922 Unilateral independence given to the country by Britain. To organize, women began forming organizations, of which the most prominent were the Egyptian Feminist Union (1923), Muslim Women's Society (1936), and Bint Al-Nil (which translates to Daughter of the Nile) (1948). These women's groups organized themselves as informal means of activism (Magdy). Eventually, in 2000, a formal women's organization came into existence named the National Council for Women (NCW) (Magdy). The NCW was created so Egypt could meet the international legal obligation required by the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (Kato). This is significant because it indicates that the country began working on giving women rights and support because of international pressure. In other words, pressure from foreign countries impacts enacting social change for equality of the genders and women's rights.

The NCW was created during the presidency of Hosni Mubarak (1981-2011). Mubarak's wife, Suzanne Mubarak, was granted the president position of the organization. Alas, this establishment was seen as a drawback because the institution was led by a figure closely connected to the government. Women's groups viewed it as a setback because of the narrative created around the laws passed through the NCW. Lila Abu-Lughod, a Columbia professor of social sciences, called this time period the "governmentalization of women's rights" (Magdy). To contextualize the quote, the government had a strong hand in what decisions and actions the institution could take because the leader was the president's wife.

Furthermore, as the laws advocated for by the NCW were shifting to somewhat support women, the public discourse made it seem like the organization was taking away rights from the country's men. Hence, anti-feminists began advocating against these laws and creating organizations such as "Save the Family Association" and "Coalition to Protect the Family" (Dawood). The laws in question were khula (a law that gives women the right to divorce their husbands) and a legal amendment for the child custody law in Egypt (Dawood). As for the legal amendment, it gave custody to mothers until the children were at least fifteen years old (Dawood). Another law relevant to women was passed fourteen years later, criminalizing sexual

harassment (Gobran). The irony here is that Egypt is a country whose culture shames the victims. Even though progress is being made, compared to other countries worldwide, like the United States and South Korea, the Egyptian women's movement is not as effective.

The Egyptian women's movement is actually the oldest one in the Arab world (Haggag). Nonetheless, the country remains the worst for women to be out of the Arab world as of 2013 (BBC 2013). The reason for that is the normalization of sexual harassment every day against all women with no exception. Women have to cover themselves in fear of being over-sexualized or falling victim to sexual harassment. The unfortunate part is that no matter how many layers of clothing they have on, they still experience harassment from male strangers. Here lies a significant issue: men on the streets have the audacity to sexually harass women in public, and as a result, their spouses will undoubtedly not hesitate to subject them to abuse in private.

Similarly, seeking help is another concern. For the perpetrator of the sexual harassment to get punished, the victim has to keep the perpetrator in custody until the police arrive. Also, police officers are not as readily available as they are in the United States, for instance. Hence, the realistic outcome of a woman getting sexually harassed is her escaping the act and rushing home. Once she gets home, she may get punished by her significant other for getting harassed because the victim is to blame in Egypt. The words associated with sexual harassment are always 'she asked for it.' When it comes to intimate partner violence, the perpetrator, who in most cases is the breadwinner, can easily decide if the survivor has asked for it–whatever that may mean. If the wife did not cook, clean, or wear makeup, the list of excuses for violence goes on and on.

Women's groups in Egypt fought to advocate for any law to protect them from the deeply patriarchal country. However, public discourse in Egypt is easily manipulated; opinions in TV shows and media are very polarized, and so are the audience. And most of all, victim blaming is a real issue that is yet to be addressed on a national level. The observed trend shows that narratives related to laws benefiting women were often linked to specific female figures or portrayed in a way that made it appear as if they infringed upon the rights of men. Garnering support could have been a plausible task if the country had some order or an uncorrupt government.

Some reasons why the women in Egypt could not garnish more support for their causes could be due to the political events in the country up until the late 2010s. Even though foreign countries were not occupying the country, internal battles constantly took place in Egypt because of the presidents in control. For instance, right before the current president, Abdel Fattah el-Sisi, took control, ex-president Mohamed Morsi caused utter chaos. His presidency was just one year; however, Egypt changed tremendously in a negative way. Early in his leadership, all Christian and secular members of the constituent assembly (consisting of 85 members who voted on the creating a new constitution) drafted a constitution that took away the protection of women's

rights, among other things (Freedom House). That constitution did not have women representation in the drafting process and stated that the Sharia law is the rule of the land. Such a constitutional clause made space for legitimizing discriminatory actions against women, especially regarding marriage and family affairs (Amnesty International).

Morsi came from a party affiliated with the Muslim Brotherhood group, which, over the past 90 years, had a history of committing violence; in fact, they were pronounced terrorists by El-Sisi (Pelley). During Morsi's presidency, religiously motivated attacks targeting the Coptic Orthodox population and churches were widespread (Freedom House). While he frowned upon such attacks, Morsi never created an action plan to convict the mobs and perpetrators of these crimes. Not only that but women took a strong blow under his presidency. All the improvements done for women disappeared in a blink of an eye. Under Morsi, rather than being seen as citizens of the country, women were always placed in the context of the family (Kato). Both El-Sisi and Morsi share some commonalities in policing women's actions and normalizing government corruption. Nonetheless, the difference between Morsi and El-Sisi is the narrative written by Egyptian politicians for the international eyes, which was an expensive cost women had to pay.

Under El-Sisi, freedom of speech was and is still non-existent in the country because any dissent would automatically call for imprisonment, which targeted women (Pelley). Nonetheless, an international observer would not discern the truth because of all the flowery progressive-sounding laws passed by El-Sisi's government. After leading a military coup d'etat to remove Morsi from office, El-Sisi used excessive force to grab hold of the country. Due to the country's deteriorating economic situation, El Sisi's promise of improving the economy and establishing stability was good enough for the people of Egypt to not disagree on letting him rule the country. Nonetheless, the human rights violations under his presidency were the most brutal in the country's recent history (FreedomHouse). In 2014, under El-Sisi, virginity tests were imposed on women held in custody who were either arrested in protests or taken in as political prisoners (Amin). A high-ranking general stated in a telephone interview that these tests were conducted “... to prove that the girls were not virgins so that they would not accuse the army of rape later on” (Amin). Numerous false narratives were fabricated, concealing themselves behind agendas aimed at demeaning and instilling fear in women protestors. An invasive virginity test would make any woman think twice before leaving her home to protest against the government. A country that does not let women protest and checks to see if a woman is a virgin has no respect for any woman.

That same country's leadership was willing to massacre its people without having any fear of being held internationally accountable for such actions. In 2014, 900 protestors were killed in Egypt in one day because they were protesting (Human Rights Watch 2015). Losing one's life is a scary enough reason for a man to avoid voicing their political opinion in Egypt, let alone a woman. In a study that interviewed Egyptian sexual harassers, one of the participants

claimed that women get harassed because everyone else in the country does, too (Henry). This same logic can be easily applied to domestic violence; husbands can abuse their wives because the men could get beaten up or insulted at work. Other than the publicized acts of violence which the government conducted, the rest were silenced and overlooked because of the policies El-Sisi put in place.

As for laws, in 2020, El Sisi launched an extremely abusive campaign toward women influencers (DAWN). Through the campaign, public authorities imprisoned many women–some of whom happened to be activists, for violating morality and public indecency laws (DAWN). The only supposed crime these women committed was challenging the deeply sexist social norms of the country. For doing so, they got their privacy, assets, and human rights stripped from them. Some of these women just posted a video on the social media platform called TikTok. In the case of a woman named Haneen Hossam, her TikTok video showed her lip-syncing and dancing to a song in an effort to make money for herself through the platform (Osman). In turn, she was prosecuted for public indecency and asked to submit a virginity test because her video was too problematic for Egyptian family values (Osman). Hossam is just one of many who does not have the luxury of living in a country with freedom of speech and the right to privacy. Once again, we arrive at a huge problem: the government's willingness to dictate what women can post and ask for a virginity test without any repercussions, which leaves partners at home with no regard for women. If the government is doing it, then husbands will definitely not hold back from hitting their women at home.

Essentially, political violence should not be justifying abuse of any kind. Since Egypt is a Muslim country, the constitution was written based on the Muslim Sharia law. There have been three different constitutions since Egypt's independence day. Under article 60 of Egypt's most recent constitution (2014) – written under El Sisi's government: husbands would be pardoned from all legal actions if they acted in “good faith” since it is “the husband's right to discipline his wife” (Abdulaal). Another alarming law set in place is a man's legal right to have more than one wife, inspired by Islamic thinking (Brown). A man's legal ability to have more than one wife conveys the notion that having one woman is not enough, which in turn lowers a woman's value in society. It is important to point out that the Islamic scripture was written in another time period that may have required men to have more than one woman to protect them. Additionally, the male population that is polygamous is a minority. Nonetheless, changing that law can improve men's attitudes toward a woman's value. In the numerous debates concerning family law in Egypt, Islam has been an integral part of the discourse. This is unsurprising, given that Islam is the country's official religion. Other parts of the constitution seem very progressive such as the anti-sexual harassment law mentioned earlier. However, implementing this law was solely triggered by a Dutch journalist's experience of sexual harassment rather than being a response to the pervasive issue affecting 99 percent of Egyptian women who have encountered sexual harassment (Wells).

Despite all these laws, women are still not supported nor protected since they live in an era of “state feminism” (Kato). This Egyptian era of state feminism constitutes policed social justice, implying that it lacks effectiveness and instead focuses on performative actions. While the government may present itself as an advocate for feminism, either in appearance or through the passage of specific policies, these few policies ultimately have minimal impact and lack effective enforcement. Sadly, Egyptian women live in a country that regulates their activism and calls for rights. On paper, the current constitution written in 2014 claims equality between men and women is the responsibility of the state (Kato). Despite that, a legal provision needed to be made for a woman to have a high government position, which is concerning (Kato). After Morsi dismantled the NCW, El-Sisi reestablished the organization, lest not forget that it is now officially a government organization (Kato). The organization alone and an anti-sexual harassment policy were not enough to change public discourse on domestic violence. In other words, to this day, domestic violence is not considered a crime in Egypt. These laws being put into place were outweighed by other government actions that oppressed women. Starting in 2016, El-Sisi, who clearly said that he loved Egyptian women and used them to garner political support, terrorized them in other ways as mentioned above (Wells). Justice is something Egyptian women have not seen nor experienced in their lifetime.

Culture and Religion

While women's groups were fighting to bring the issue of domestic violence to the public's attention, they faced a difficult challenge to overcome: women internalizing the violence. Once again, domestic violence survivors come from all different gender groups; nonetheless, this paper will only focus on women in both South Korea and Egypt. Moreover, religion and culture played a role in perpetuating the violence in both countries; not the actual beliefs of religions, though, but how religious groups utilized religious doctrines to normalize the toleration of violence. Another way religion allows for the standardization of violence is through the survivors justifying the abuse they face. For instance, in South Korea, Christian women indicated that they view domestic violence as a "hardship" and that they endure it because of the "joy they came to have after becoming Christian" (Kang). Like Christians in South Korea, Christians in Egypt share a similar belief system about the violence they experience at home.

Churches should be a haven for their people. Egyptian Coptic Orthodox Christian women are often told to bear with it when they should be supported and helped. Women were often told to return home and bear with the violence. There are multiple incidents of women who confided in their priests about being physically assaulted by their husbands and told to return to their marital homes (Tadros). Multiple women lost their lives because of the lack of support they received (Tadros). Once again, this issue is cultural in how a family is viewed and prioritized above all else. The Bible is not encouraging of violence, but the lack of awareness about how real and deadly domestic violence is causing Egyptians in all sectors of the country, including

churches, to put family first. Women were not assisted for generations, which makes creating social change even harder because those in power have been normalizing this issue for years. Some women try to speak up because their lives are in danger, but domestic violence has become a norm that no one bats an eye at. Coptic Orthodox clergy has enormous power to shape the norms, at least for Christians, and potentially save thousands of women from intimate partner violence. The Church recognizing domestic violence as an issue that needs to be combatted and not a cross women must bear is the first step towards progress (Tadros). Being strict with men and deeming their behavior wrong will help many Christian women. They only need a little support from the churches they run to for refuge.

Islam, which dictates the constitution, is the other dominant religion in Egypt whom the majority of Egyptians identify as. While this section discusses the relationship between domestic violence and religion, it is important not to blame religion for how people in each country manipulate the religious scriptures. Egyptian culture and constitution are closely tied with Islam, which significantly values family. Consequently, social acceptability and obeying religious scriptures are synonymous, which leaves most women discouraged from speaking up for fear of ruining their family dynamic, which society frowns upon. To clarify, the scriptures do not encourage wife beating, but surely some misinterpretation of verses from the Qur'an make it seem that way. Either that or they have become immune to the pain from DV since society normalizes it. Rarely are women seen speaking about being assaulted by their husbands because of their culture and religion. In the cases of both South Korea and Egypt, culture and religion are so closely connected and intertwined that what may seem like a religious belief is a cultural way of thinking. If the cultural thought process on women were to change, so would the utilization of religious scriptures to support particular agendas or actions. An example of an action could be attempting to stop domestic violence.

Culture also played a part in privatizing and overlooking the issue. Both countries have a culture that values family secrecy which contributes to keeping the issue away from the public, mainly due to the lack of liberal spaces for democratic discourse (Chang). Spaces that do exist to support women, such as nongovernmental organizations and shelters, prioritize family reconciliation and recognize the male dominance perpetuated by Egyptian society (Yount and Li). In most instances, the violence is not overlooked, instead, it is justified in the disguise of disciplining the dependent (Gennari et al). The dependent is often a fully developed female adult whose husband believes she still needs discipline. Not the woman's father or mother trying to discipline and educate, but their husbands. To make matters worse, the husband does not use words but his hands or a tool used as a weapon. For the women surviving this violence at home, they rarely attempt to report the violence because of the shame that will be associated with their family (Postmus and Hahn). Also, their culture does not make the reporting process easy for her because of the condescending looks she will get as she proceeds not to get taken seriously. Additionally, domestic violence is viewed as a family affair. To make matters worse, being a

survivor of DV is an embarrassing and shameful fact to share because the response they get is to bear with it, or that it happened for a reason.

Lessons from South Korea

After examining each country respectively and considering all aspects of domestic violence, it is essential to compare the two. In the case of South Korea, women tackled the issue while putting it in the context of their country's situation. Doing so allowed the topic to be a public issue. Domestic violence became the “target for public monitoring, policing, and penalizing” (Chang). The most important ally of anti-domestic violence sentiments is public support. A crucial necessity for a woman is a society that supports her until justice is served without victim blaming. The drastic difference between the two countries is one's tolerance for violence as opposed to the other enactment of change against violence of all kinds, especially domestic violence. Similarly, the concept of a man being in charge of the woman is more prevalent in Egypt compared to South Korea. This way of thinking is where most of the violence issues stem from.

Analyzing the human rights watch reports over the past three years; South Korea had women's discrimination as an issue reported. For Egypt, however, security and police forces abuses were the headlining problem. The difference between the two countries is how blatantly a government is willing to kill its citizens without fear of international opinions and consequences. The Egyptian government had no issue killing thousands of peacefully protesting citizens (Human Rights Watch 2014). The two countries' priorities are clear: South Korea aims to improve herself, while Egypt cannot because of the power-hungry presidents who only seek to assert their dominance. For context, both countries were occupied by foreign troops. Additionally, they were resource-poor at the beginning of the 20th century. Consequently, they both needed foreign aid.

Fast forwarding several years, South Korea became ranked the fifteenth in the world compared to Egypt ranked 151th economically. Unlike Egypt, South Korea also had an authoritarian government that prioritized country advancement through economic means. While the authoritarian government might be cruel in the way it rules, having the goal of self-improvement differentiates the two countries. Another striking difference between the two countries is the government's tolerance of violence. Both countries' governments have a history of massacring their citizens; the distinction here is how recent these horrible events were. South Korea's last mass massacre was during the Gwangju Uprising of 1980, which caused the killing of 200 individuals. This event also witnessed state forces sexually assaulting and raping women. Even though it was late, the South Korean president issued a public apology in 2018 regarding the heinous crimes committed by the soldiers at the time (BBC 2018). Synonymous events took place in Egypt. Instead of an apology, the actual massacre took place just in 2011. The Maspero

attack killed almost thirty citizens and injured hundreds (Timep). Up to this point, the government has failed to assume responsibility for its actions in causing harm to its citizens.

A striking difference between the governments of the two countries is that the South Korean one did not get legally involved in suppressing feminist movement leaders. For instance, the Egyptian government has held two Coptic Orthodox Christians in custody for multiple years simply for advocating and speaking out about human rights violations occurring in the country (Timep). Hence, unchecked violence and corruption are the running theme of why Egypt will not improve to support domestic violence survivors. Ultimately, unless the South Korean government takes proactive measures to enforce its domestic violence laws, Egypt and South Korea, wil find themselves in a similar situation.

For Further Research and Conclusion

A corrupt country that lets men live in fear of being in prison is a living hell for a woman. Here is the difference between South Korea and Egypt. South Korea is at a place economically to be wary of international observers. Protecting women from domestic violence is a task the Korean government strives to complete, no matter the ulterior motive. The purpose of the paper is not to talk about how perfect South Korea is at supporting domestic violence survivors since there is always room for improvement. South Korea went from being authoritarian to being a woman's rights progressive advocate, meaning Egypt still has hope. However, South Korea must vigorously enforce the laws set in place, otherwise they will be futile, leaving women vulnerable to domestic violence. Nonetheless, under an authoritarian government that does not allow freedom of speech and a constitution that has yet to declare domestic violence a crime, Egypt is currently failing at protecting women from intimate partner violence.

The first step to enacting change is holding aggressors and perpetrators accountable for their actions. This crucial stepping stone can be accomplished by passing laws that address domestic violence and putting policies in place to enforce these laws. The next step is respecting women as equal citizens of society, not as tools for family building. If Egypt were to become more secular when it came to women's affairs; straying away from the Muslim Sharia can change public discourse on the topic. A secular Egypt will give no room for the misinterpretation of the Sharia law, giving fewer legal loopholes for any man to beat up his wife. Due to the overwhelming Muslim population in Egypt, the country becoming secular is not realistic in the following decades; nonetheless, deviating from specific laws and misinterpreted Muslim beliefs can progress women's rights in the country. Furthermore, the country's officials and laws cannot be corrupt. In this case, corruption goes hand-in-hand with policy enforcement. If an anti-domestic violence law gets passed, the police and judiciary need to effectively enforce these laws to support and encourage survivors to seek help. Reflecting back, it all stems from respect for citizens, let alone the women of the country, which is where Egypt needs to start. Egypt is

just one of many countries experiencing the widespread plague of domestic violence. Stopping domestic violence overnight is impossible, but changing the public discourse by being aware of the issue at hand is an attainable step in the right direction.

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