

Social Institutions and Gender Index

Sudan

SIGI Country Profile

6 October 2025

SIGI Country Profiles are produced by the OECD Development Centre. Commended and supported by Italy's G7 presidency, these SIGI Country Profiles for Africa focus on violence against women and women's economic empowerment.

The information and analysis contained in this profile are based on data from the fifth edition of the Social Institutions and Gender Index (SIGI) published in March 2023. The cut-off date for legal data is 31 August 2022; the cut-off date for quantitative data is 1 January 2023.

Suggested citation: OECD Development Centre (2023), "Sudan SIGI Country Profile", *SIGI 2023 Country Profiles*, OECD, <https://oe.cd/sigi-dashboard>

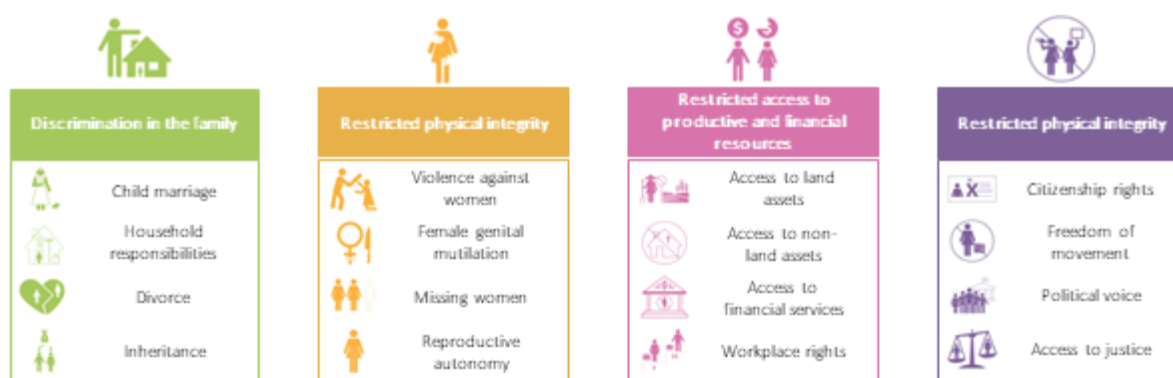
Foreword

The SIGI 2023 profile for Sudan provides a comprehensive overview of the state of gender equality in the country with a focus on violence against women and women's economic empowerment, as measured by the OECD's Social Institutions and Gender Index (SIGI). The fifth edition of the SIGI, released in 2023, assesses 140 countries based on the level of gender-based discrimination in their social institutions. These discriminatory social institutions encompass both formal and informal laws, as well as social norms and practices that restrict women's and girls' access to rights, justice, empowerment opportunities and resources, thereby undermining their agency and authority.

Specifically, the SIGI measures gender-based discrimination across four dimensions covering the major socio-economic areas that affect women and girls throughout their lifetime:

- The **"Discrimination in the family"** dimension captures social institutions that limit women's decision-making power and weaken their status in the household and the family.
- The **"Restricted physical integrity"** dimension captures social institutions that increase women's and girls' vulnerability to multiple forms of violence and limit their control over their reproductive autonomy.
- The **"Restricted access to productive and financial resources"** dimension captures social institutions that limit women's economic opportunities and rights.
- The **"Restricted civil liberties"** dimension captures social institutions restricting women's access to, and participation and voice in, the public and political spheres.

Figure 1. Conceptual framework of the fifth edition of the SIGI

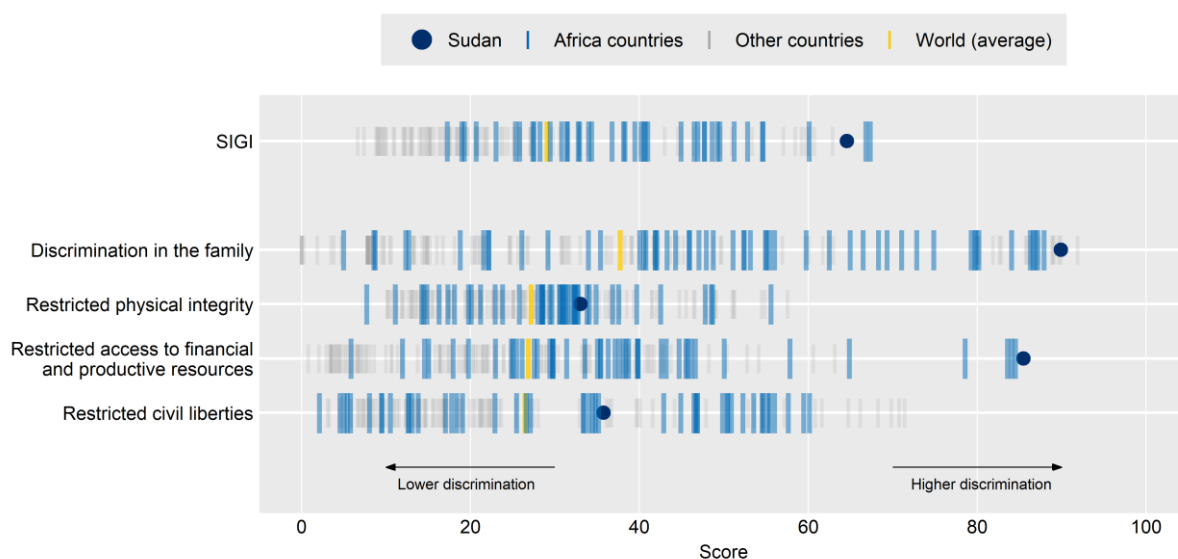


Each dimension builds on four indicators which, in turn, build on one to three variables depending on data availability (Figure 1). When there are no data gaps, each indicator includes one legal variable, one attitudinal variable and one practice variable. Levels of discrimination in the SIGI and its dimensions are assessed based on scores as follow: very low [0-20]; low [20-30]; medium [30-40]; high [40-50]; and very high [50-100].

The state of gender equality in Sudan

Overall, Sudan was among those countries classified as having very high levels of gender discrimination based on the SIGI 2023 score (65). For comparison, the average score in the Africa region is 40 while the global average is 29. Across the SIGI's four dimensions, the SIGI score shows lower discrimination in "Restricted physical integrity" (33) and "Restricted civil liberties" (36) and higher levels of discrimination in "Restricted access to productive and financial resources" (85) and "Discrimination in the family" (90).

Figure 2. SIGI and dimension scores for Sudan, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The Africa region covers Algeria, Angola, Benin, Botswana, Burkina Faso, Burundi, Cabo Verde, Cameroon, Central African Republic, Chad, Comoros, Congo, Cote d'Ivoire, Djibouti, DRC, Egypt, Equatorial Guinea, Eritrea, Eswatini, Ethiopia, Gabon, the Gambia, Ghana, Guinea, Guinea-Bissau, Kenya, Lesotho, Liberia, Libya, Madagascar, Malawi, Mali, Mauritania, Mauritius, Morocco, Mozambique, Namibia, Niger, Nigeria, Rwanda, Sao Tome and Principe, Senegal, Seychelles, Sierra Leone, Somalia, South Africa, South Sudan, Sudan, Tanzania, Togo, Tunisia, Uganda, Zambia and Zimbabwe.

Source: OECD (2023), "Social Institutions and Gender Index (Edition 2023)", *OECD International Development Statistics* (database), <https://doi.org/10.1787/33beb96e-en>.

Positive highlights and significant challenges



Positive highlights

- There is no gender-discriminatory provisions on the legal frameworks supporting citizenship rights in Sudan.
- In 2025, the government signed the Sudan Founding Charter and the new Transitional Constitution, both including provisions that guarantee greater gender equality in Sudan.



Significant challenges

- Overall, Sudan's legal framework governing women's rights is fairly restrictive. Many gender-discriminatory laws inhibit women's safety, political and economic empowerment.
- Women's access to land, non-land assets, and financial service is restricted and varies across different communities in Sudan.
- Gender-discriminatory legislation setting the legal age for marriage for girls and boys at 10 years old contributes to Sudan's high rates of child marriage.

Summary of results for Sudan

Discrimination in the family	Unit	Value	Regional Value
Laws on child marriage	Score	75	50.9
Girl child marriage rate ¹	%	21.2	18.7
Boy child marriage rate ¹	%	1.8	1.8
Laws on household responsibilities	Score	100	52.3
Share of the population that agrees or strongly agrees that 'if a woman earns more than her husband, it is a problem'	%	-	53.1
Share of the population that agrees or strongly agrees that 'when a mother works 'for' pay, the children will suffer'	%	-	54.6
Female-to-male ratio of time spent on unpaid care and domestic work	Ratio	-	4.1
Number of hours spent by men on unpaid care and domestic work in a 24-hour period	Hours	-	1.1
Number of hours spent by women on unpaid care and domestic work in a 24-hour period	Hours	-	4.4
Laws on divorce	Score	100	57.9
Laws on inheritance	Score	100	51.9
Restricted physical integrity	Unit	Value	Regional Value
Laws on violence against women	Score	75	53.7
Share of women who consider a husband to be justified in hitting or beating his wife under certain circumstances	%	36	37.2
Lifetime intimate-partner violence rate ²	%	-	32.8
12-month intimate-partner violence rate ²	%	14.8	17
Laws on female genital mutilation	Score	25	28.7
Share of the female population who has heard about female genital mutilation and think the practice should continue	%	47.2	26.7
Prevalence of female genital mutilation (% of women aged 15-49 years who have undergone FGM)	%	86.6	40.5
Boy-to-girl ratio at birth (natural = 105) ³	Ratio	103.2	102.7
Laws on reproductive autonomy	Score	75	58.8
Unmet needs for family planning ⁴	%	26.6	19.7
Restricted access to productive and financial resources	Unit	Value	Regional Value
Laws on land assets	Score	100	36.1
Share of women among landowners	%	-	38.1
Laws on non-land assets	Score	100	29.2
Share of women among house owners	%	-	40.3
Laws on financial assets	Score	25	16.2
Share of women among bank account owners	%	33.5	41.6
Laws on workplace rights	Score	100	73.1
Share of the population declaring that 'when jobs are scarce, men should have more right to a job than women'	%	-	55.4
Share of the population declaring that 'men make better business executives than women do'	%	-	55.7
Share of women among managers	%	-	32.8
Share of firms with a woman as top manager	%	3.4	13.8
Restricted civil liberties	Unit	Value	Regional Value
Laws on citizenship rights	Score	0	42.1
Laws on political voice	Score	25	25
Share of the population declaring that 'men make better political leaders than women do'	%	-	62.4
Share of women in Parliament (lower chamber)	%	24.9	25.4
Laws on freedom of movement	Score	75	17.6
Share of women among those who declare not feeling safe walking alone at night in the city or area where they live	%	61.2	56.8
Laws on access to justice	Score	75	23.1
Share of women among those who declare not having confidence in the judicial system and courts of their country	%	50.7	47.3

Note: Scores of legal variables range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination.

¹ % of girls/boys aged 15-19 years who have been or are still married, divorced, widowed or in an informal union.

² % of ever-partnered women and girls who have experienced physical and/or sexual violence by a current or former intimate partner during their lifetime/over the previous 12 months. Population base for lifetime IPV: 15-49 years. Population base for 12-month IPV: 15 years and older.

³ A natural boy-to-girl sex ratio at birth is generally estimated to be below 105. A ratio exceeding 105 implies the existence of more boys aged 0-4 than one would expect, indicating a potential phenomenon of son preference resulting in the systemic elimination of new-born girls.

⁴ % of married or in-union women of reproductive age who want to either stop or delay childbearing but are not using any contraception method.

Source: OECD Development Centre/OECD (2023), "Gender, Institutions and Development Database", <https://doi.org/10.1787/7b0af638-en>.

Social and institutional determinants of violence against women and girls

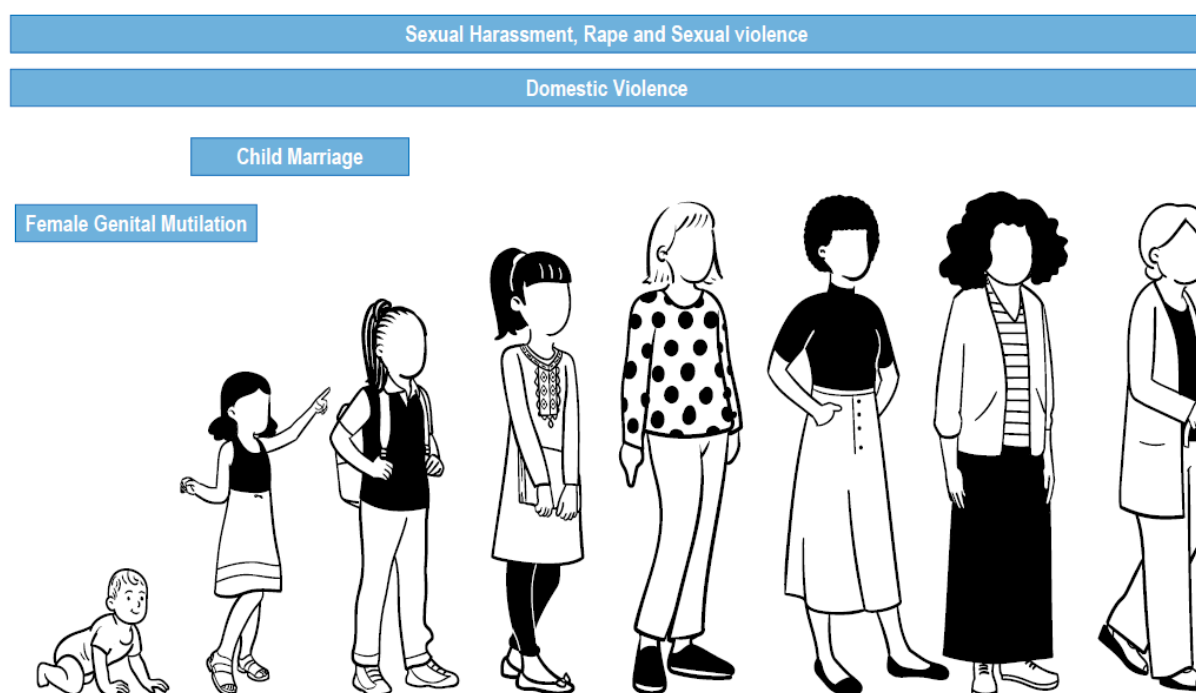
Violence against women is a global pandemic, with disastrous effects on girls' and women's health and well-being. Moreover, violence against women is rarely an isolated incidence, but often part of patterns of abuse sustained by deeply entrenched but harmful social norms and gender stereotypes.¹ As such, it is more than an interpersonal issue - it is a wider societal problem with consequences on countries' development and welfare.

The United Nations define violence against women as wide range of harmful acts that are rooted in unequal power relations between men and women and that result in - or are likely to result in - physical, sexual or mental harm or suffering to women.² At the global level, the Declaration on the Elimination of Violence against Women (CEDAW) adopted by the UN General Assembly in 1979 and particularly the General recommendation No. 35 of 2017 recognise the importance of ending gender-based violence against women. In Africa, the Maputo Protocol³ calls on state parties to eliminate all forms of discrimination against women and adopt the needed measures to end and prevent violence against women. The SIGI adopts a life-cycle approach to violence against women and girls covering several types of violence (see Figure 3). This section assesses how social norms and legal frameworks determine girls' and women's risk of being subjected to any of these types of violence.

¹ OECD (2023), Breaking the Cycle of Gender-based Violence: Translating Evidence into Action for Victim/Survivor-centred Governance, OECD Publishing, Paris, <https://doi.org/10.1787/b133e75c-en>.

² United Nations (1993), Declaration on the Elimination of Violence against Women proclaimed by General Assembly resolution 48/104 of 20 December 1993, United Nations, New York, https://www.un.org/en/genocideprevention/documents/atrocitycrimes/Doc.21_declaration%20elimination%20vaw.pdf.

³ African Union (2003), Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa, 2nd Ordinary Session of the Assembly of the Union, Maputo, <http://www.ohchr.org/Documents/Issues/Women/WG/ProtocolontheRightsofWomen.pdf>.

Figure 3. Violence against women and girls is a lifelong continuum

Source: Authors' own elaboration based on OECD (2023), <https://doi.org/10.1787/33beb96e-en>.

Violence against women

Practices and social norms related to violence against women

Violence against women remains a major concern in Sudan. Based on the latest available data in 2023, no data is available on the share of women aged 15-49 that have experienced physical and/or sexual violence by a current or former partner at least once during their lifetime. However, data shows that 15% of women aged 15 years and older have experienced such violence at least once over the last 12 months.⁴

These levels of intimate-partner violence are rooted in its widespread social acceptance. Based on the latest available data in 2023, 36% of women aged 15-49 think that it is justified for a husband to hit or beat his wife under certain circumstances, such as burning the food, arguing with the spouse, going out without telling him, neglecting the children, or refusing to have sex. In comparison, 28% of women hold these discriminatory attitudes worldwide, and 37% across Africa – based on countries for which data are available.

Legal frameworks concerning violence against women

Sudan does not have a dedicated law addressing all forms of violence against women. Different forms of violence against women, such as sexual harassment and domestic violence, are covered in separate or general pieces of legislation. The Criminal Code Act of 1991⁵ is the main framework that establishes criminal offences and punishments to different cases of violence against women. Article 12 determines right to private defence, allowing for honour crimes to not be deemed a criminal offence. Article 149

⁴ This indicator corresponds to SDG indicator 5.2.1

⁵ Republic of Sudan (1991), "Criminal Act 1991".

establishes rape as a criminal offence grounded on the lack of consent. However, this definition does not include marital rape. Moreover, Article 151 prohibits and penalises sexual harassment in public spaces, but there are no provisions on sexual harassment cases in the workplace, educational establishments, or online spaces. Lastly, domestic violence cases are not defined, criminalised, or penalised in any Sudanese legal framework.

Question	Answer	Assessment
Is there a law specifically addressing violence against women?	No	!
If there is a specific law addressing violence against women, are there specific provisions for investigation, prosecution and punishment of the perpetrator?	NA	NA
If there is a specific law addressing violence against women, are there specific provisions for protection and support services for victims/survivors?	NA	NA
Does the law include reduced penalties in case of so-called "honour crimes"?	Yes	!
Domestic violence		
Is domestic violence a criminal offence?	No	!
Does domestic violence legislation cover physical abuse?	No	!
Does domestic violence legislation cover sexual abuse?	No	!
Does domestic violence legislation cover psychological abuse?	No	!
Does domestic violence legislation cover economic abuse?	No	!
Are there any exceptions included in informal laws (traditional, religious, and/or customary rules/laws) that reduce penalties for domestic violence?	No	✓
Rape		
Is rape a criminal offence?	Yes	✓
Is the legal definition of rape based on lack of consent?	No	!
If the legal definition of rape is based on lack of consent, does this require proof of physical force?	NA	NA
If the legal definition of rape is based on lack of consent, does this require proof of penetration?	NA	NA
Does the legal definition of rape include marital rape?	No	!
Does the law permit the reduction or removal of legal punishment if the perpetrator marries the victim?	No	✓
Sexual harassment		
Does the law prohibit sexual harassment?	Yes	✓
Does the law on sexual harassment include criminal penalties?	Yes	✓
Do legal protections from sexual harassment apply in the workplace?	No	!
Do legal protections from sexual harassment apply in educational establishments?	No	!
Do legal protections from sexual harassment apply in public spaces?	Yes	✓
Do legal protections from sexual harassment apply online / on the internet?	No	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Child marriage

Practices related to child marriage

Child marriage remains a major concern in Sudan, primarily affecting girls. Based on the latest available data in 2023, 21% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 2% of boys. In addition, 34% of women aged 20-24 were married or in a union before the age of 18,⁶ compared to a world average of 26% and an average of 31% in Africa – based on countries for which data are available.

Legal frameworks concerning child marriage

⁶ This indicator corresponds to SDG indicator 5.3.1

Under Sudan's plural legal system, different personal matters – such as marriage – may be subject to specific customary or religious laws. Article 49 of the Constitutional Charter for the Transitional Period of 2019⁷ establishes that it is the state's responsibility to combat harmful customs and traditions that reduce the dignity and status of women. However, the Muslim Personal Act of 1991⁸ is the main framework that establishes provisions on marriage in Sudan. Under Section 25, a marriage is only valid if a guardian concludes the contract. In this sense, a guardian is a Muslim adult man consanguineous to the bride, as to the inheritance order. Section 38 states that a judge may act as a guardian when no consanguineous guardian exists. Moreover, Section 34 establishes that the marriage of a pubescent woman shall be conducted by her guardian with his permission and consent to the husband and dowry. Lastly, Section 40 states that a minor from the age of 10 is allowed to be married with the permission of a judge, given that it is proven that the marriage is in the best interest of the girl. These laws are not applied to non-Muslim minorities, as Sudanese law recognises other civil religious ceremonies. As such, different laws regarding the legal age for marriage are applied to different parts of the population.

Question	Answer	Assessment
What is the legal age of marriage for men?	10	!
What is the legal age of marriage for women?	10	!
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of parent and/or legal guardian?	No	✓
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of judge or court?	Yes	!
Are there legal exceptions to the legal age of marriage that allow women and men under the legal age of marriage to marry with the consent of another person or institution?	No	✓
Does the legal age of marriage apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that allow or encourage the early marriage of girls?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Female genital mutilation and cutting (FGM/C)

Practices and social norms related to FGM/C

Female genital mutilation and cutting (FGM/C) is traditionally concentrated in a limited number of countries that have been well-identified and documented by international organisations at the forefront of the fight against this harmful practice. Yet, evidence highlights that FGM/C takes place across all regions, among indigenous and/or diaspora communities originating from countries where FGM/C is known to be common. In some contexts, girls are taken across national borders to undergo FGM/C in a country where the legislation against the practice is either non-existent or less strict.⁹

Based on the latest available data, female genital mutilation and cutting (FGM/C) remains widespread in Sudan, with 87% of women aged 15-49 who have undergone the practice. Moreover, 47% of women think that the practice of FGM/C should continue.

Legal frameworks concerning FGM/C

⁷ Republic of Sudan (2019), "Sudan's Transitional Constitution of 2019".

⁸ Republic of Sudan (1991), "The Muslim (Personal Status) Act, 1991".

⁹ Equality Now, End FGM European Network and US End FGM/C Network (2020), *Female Genital Mutilation/Cutting: A Call For A Global Response*, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

Law No. 12 of 2020¹⁰ amended the Criminal Code of 1991¹¹ to criminalise and penalise FGM/C cases on narrow grounds, namely as acts of female genital mutilation. Moreover, Article 49 of the Constitutional Charter for the Transitional Period of 2019¹² establishes that it is the state's responsibility to combat harmful customs and traditions that reduce the dignity and status of women, and Article 51 states that no one should be subject to torture, harsh, inhumane, or degrading treatment or punishment. Both Articles allow for the prosecution of FGM/C cases on broad grounds. However, despite these legal frameworks, informal laws – to which parts of the population adhere to – may continue to allow or encourage FGM/C in certain communities.

Question	Answer	Assessment
Does the law criminalise FGM/C on broad or narrow grounds?	Yes	✓
Does the law criminalise FGM/C on narrow grounds only?	Yes	✓
Are there informal laws (customary, traditional or religious laws) that allow or encourage FGM/C?	Yes	!
Does the law take precedence over informal laws (customary, traditional or religious laws) that allow, condone or prescribe FGM?	Yes	✓

Note: The SIGI methodology assesses laws on FGM/C according to two scenarios: (1) criminalisation on narrow grounds includes laws that contain criminal penalties for acts of “female genital mutilation”, “permanent altering/removal of external genitalia”, “female circumcision”, “excision”, “infibulation” and “genital mutilation”; (2) criminalisation on broad grounds includes “mutilation”, “harming of a person’s organs”, “serious bodily injury” and “bodily injury/hurt/assault.” The presence of informal laws that allow or encourage FGM/C is proxied by the existence of nationally representative data on FGM/C or the existence of indirect estimates (usually used in countries where FGM/C is mainly practiced by diaspora communities), small-scale studies, or anecdotal evidence and media reports as reported by Equality Now, the End FGM European Network and the US End FGM/C Network in 2020.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>, and Equality Now, End FGM European Network and US End FGM/C Network (2020), *Female Genital Mutilation/Cutting: A Call For A Global Response*, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

¹⁰ Republic of Sudan (2020), “Law No. 12 of 2020”.

¹¹ Republic of Sudan (1991), “The Criminal Act 1991”.

¹² Republic of Sudan (2019), “Sudan’s Transitional Constitution of 2019”.

Social and institutional determinants of women's economic empowerment

Women's economic empowerment is a cornerstone of gender equality and a critical driver of sustainable development. It enables women to participate in, contribute to, and benefit from economic growth, thereby reducing income inequality, boosting productivity, and fostering innovation (UN Women, 2018)¹³ (Equality Now, 2020)¹⁴. As such, advancing women's economic empowerment is essential to realising the 2030 Agenda for Sustainable Development and building resilient, inclusive societies. Beyond structural factors, social and institutional determinants hold an important sway on women's economic empowerment - including their access to resources and economic opportunities. This section offers insights to what extent social norms and legal frameworks support or restrict women's economic empowerment in Sudan, providing detailed information on the following SIGI indicators: Inheritance; Access to land assets; Access to non-land assets; Access to financial services; and Workplace rights.

Inheritance

Legal frameworks concerning inheritance rights

Under Sudan's plural legal system, personal matters – such as inheritance – may be subject to specific customary or religious laws. The Muslim Personal Act of 1991¹⁵ is the main framework that establishes provisions on inheritance rights in Sudan. Chapter II, Articles 355-361 establish different inheritance rights between women and men. Among them, Article 359 stipulates the share inherited by a daughter based on the existence of a son. Moreover, Articles 356-357 govern inheritance for widowers and widows, setting different inheritance shares for widowers based on number of descendants and widowers per marriage. However, other religious minority groups in Sudan may not be subject to these provisions. As such, different laws regarding inheritance rights are applied to different parts of the population.

Question	Answer	Assessment
Do daughters and sons have the same rights to inherit?	No	!
Do female and male surviving spouses have the same rights to inherit?	No	!
Regarding inheritance rights of daughters, does the law apply to all groups of women?	No	!

¹³ UN Women (2018), Facts and Figures: Economic Empowerment, <https://www.unwomen.org/en/what-we-do/economic-empowerment/facts-and-figures>.

¹⁴ Equality Now, End FGM European Network and US End FGM/C Network (2020), Female Genital Mutilation/Cutting: A Call For A Global Response, <https://www.equalitynow.org/resource/female-genital-mutilation-cutting-a-call-for-a-global-response/>.

¹⁵ Republic of Sudan (1991), "The Muslim (Personal Status) Act, 1991".

Question	Answer	Assessment
Regarding inheritance rights of female surviving spouses, does the law apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between sons and daughters when it comes to inheritance?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between male and female surviving spouses when it comes to inheritance?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to land assets

Practices related to women's access to secure land assets

Up until the SIGI 2023 data collection period, Sudan did not have data comparable to that of other countries on women's and men's access to land assets. For reference, an average of 43% of men and 26% of women are landowners across Africa, with women representing 38% of landowners in the region.

Legal frameworks concerning women's access to land assets

Under Sudan's plural legal system, different personal matters – such as ownership and use of land assets - may be subject to specific customary or religious laws. Article 61 of the Transitional Constitutional Charter of 2019 guarantees that every citizen has the right to own property, including land. However, evidence shows that informal laws (including customary laws), to which parts of the population adhere to, may limit married women's ability to own and manage land.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own land?	No	!
Does the law provide married women with the same rights as married men to use land?	No	!
Does the law provide unmarried women with the same rights as unmarried men to own land?	No	!
Does the law provide unmarried women with the same rights as unmarried men to use land?	No	!
Regarding land, does the law apply to all groups of women?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to the ownership or use of land assets?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to non-land assets

Practices related to women's secure access to non-land assets

Up until the SIGI 2023 data collection period, Sudan did not have data comparable to that of other countries on women's and men's access to non-land assets. For reference, an average of 45% of men and 29% of women are homeowners across Africa, with women representing 40% of homeowners in the region.

Legal frameworks concerning women's access to non-land assets

Under Sudan's plural legal system, different personal matters – such as ownership and use of land assets - may be subject to specific customary or religious laws. Article 61 of the Constitutional Charter for the Transitional Period of 2019¹⁶ guarantees that every citizen has the right to own property. However,

¹⁶ Republic of Sudan (2019), "Sudan's Transitional Constitution of 2019".

evidence shows that informal laws (including customary laws), to which parts of the population adhere to, may limit married women's ability to own or manage property.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own property and other non-land assets?	No	!
Does the law provide married women with the same rights as married men to use property and other non-land assets?	No	!
Does the law provide unmarried women with the same rights as unmarried men to own property and other non-land assets?	No	!
Does the law provide unmarried women with the same rights as unmarried men to use property and other non-land assets?	No	!
Regarding property and other non-land assets, does the law apply to all groups of women?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to the ownership or use of non-land assets?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Access to financial services

Practices related to women's access to formal financial services

Gender imbalances in terms of access to financial services remain an issue in Sudan, and the overall access of the population is low. Based on the latest available data in 2023, 10% of women have a bank account at a financial institution, compared to 20% of men. This translates into women accounting for 33% of bank account holders. In comparison, at the global level, 67% of women have a bank account, compared to 72% of men. Across Africa, on average, 28% of women have a bank account, compared to 39% of men, translating into women accounting for 42% of bank account holders.

Legal frameworks concerning women's access to financial services

The legal frameworks governing access to financial services, including codified customary laws, grant women and men equal rights. However, evidence shows that informal laws, to which certain parts of the population adhere to, are in some cases gender discriminatory, setting different rights or abilities for women and men to obtain credit.

Question	Answer	Assessment
Does the law provide women with the same rights as men to open a bank account at a formal financial institution?	Yes	✓
Does the law require married women to obtain the signature and authority of their husband to open a bank account at a formal financial institution?	No	✓
Does the law provide women with the same rights as men to obtain credit?	Yes	✓
Regarding access to formal financial services, does the law apply to all groups of women (regardless of race, ethnicity caste, etc.)?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to opening a bank account?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to obtaining credit?	Yes	!

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Workplace rights

Practices and social norms related to women's workplace rights

Women remain largely excluded from positions with decision-making power in the economic sphere. Only 3% of companies in the country are headed by women.

Moreover, up until the SIGI 2023 data collection period, Sudan did not have data comparable to other countries on attitudes towards women's abilities and rights. For reference, across Africa, an average of 56% of the population believes that men make better business executives than women and 55% of the population agrees that when jobs are scarce, men should have more right to a job than women.

Legal frameworks concerning women's workplace rights

Sudan's legal framework governing gender equality in the workplace is fairly restrictive. There are no laws prohibiting discrimination on the basis of sex or mandating equal remuneration for work of equal value. Articles 19 and 20 of the Labour Act of 1997¹⁷ restrict women from working in certain professions and working night hours (with some exceptions), respectively. Article 75 of the Muslim Personal Act of 1991¹⁸ states that a wife requires her husband's permission to work outside the home. Moreover, while paid maternity leave is granted for a period of 8 weeks, no legislation establishes paid paternal or parental leave.

Question	Answer	Assessment
Does the law prohibit discrimination in employment on the basis of sex?	No	!
Does the law mandate equal remuneration for work of equal value?	No	!
Does the law prohibit women from entering certain professions?	Yes	!
Does the law allow women to work the same night hours as men?	No	!
Does the law mandate paid maternity leave?	Yes	✓
Does the law mandate paid paternity leave?	No	!
Does the law mandate paid parental leave?	No	!
Does the law require women to have permission from their husband or legal guardian to take a paid job?	Yes	!
Does the law require women to have permission from their husband or legal guardian to register a business?	No	✓
Regarding women's legal right to take a paid job or work and/or register a business, does the law apply to all groups of women (regardless of race, ethnicity caste, etc.)?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to entering certain professions?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to take a paid job?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to register a business?	No	✓

Note: Cut-off date for the legal data is 31 August 2022.

Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

¹⁷ Republic of Sudan (1997), "Labour Act 1997".

¹⁸ Republic of Sudan (1991), "The Muslim (Personal Status) Act, 1991".