

Social Institutions and Gender Index

Egypt

SIGI Country Profile

17 of June 2024

SIGI Country Profiles are produced by the OECD Development Centre

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.

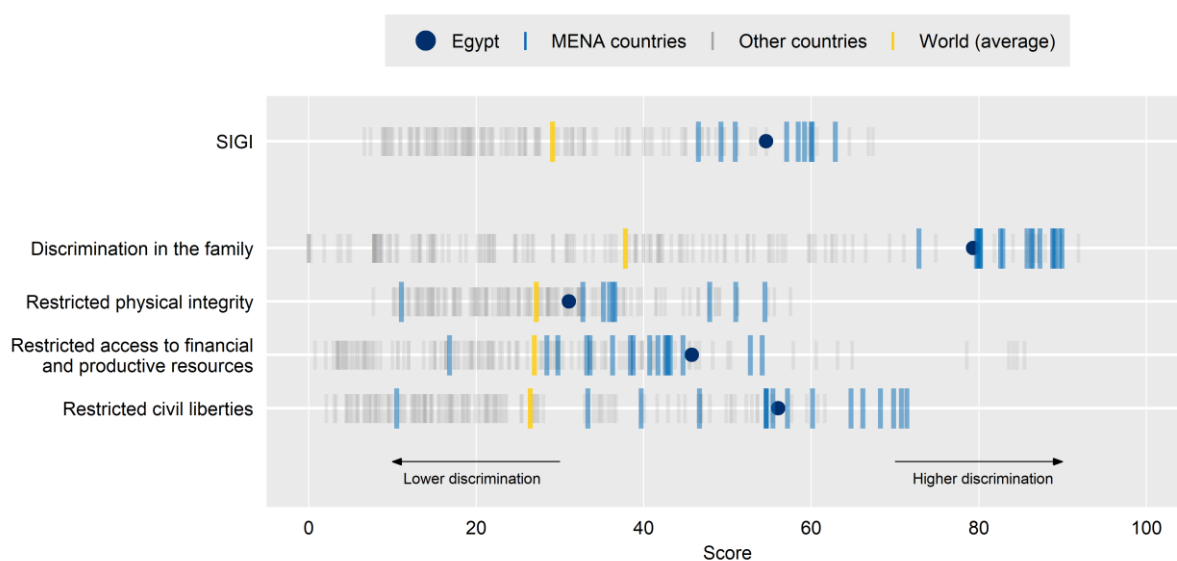
Suggested citation: OECD Development Centre (2023), "Egypt SIGI Country Profile", *SIGI 2023 Country Profiles*, OECD, <https://oe.cd/sigi-dashboard>

Social institutions in Egypt

The state of gender equality in Egypt

The SIGI 2023 profile for Egypt provides a comprehensive overview of the state of gender equality in the country, 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.

Figure 1. SIGI and dimension scores for Egypt, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The MENA region covers Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, the United Arab Emirates, the West Bank and Gaza Strip and Yemen.

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

In 2023, Egypt obtained a a SIGI score of 55 denoting very high levels of discrimination, compared to an average score of 56 in the MENA region, denoting very high levels of discrimination, and a world average score of 29 (Figure 1).¹ The country obtained a score of 79 in the "Discrimination in the family" dimension,

¹ 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].

followed by “Restricted civil liberties” (56), “Restricted access to productive and financial resources” (46) and “Restricted physical integrity” (31).

Legislative framework in Egypt

The legal system is based on Civil law and Islamic law. Article 2 of the Constitution states that Islam is the religion of the state, and the principles of Islamic law are the main source of legislation. Moreover, according to Article 3 of the Constitution and Article 3 of Law No.1 of 2000, Egyptian Christians and Jews may use their own legal codes to regulate their personal status matters, religious affairs, and for the selection of their spiritual leaders. Distinct personal status laws may thus regulate marriage, divorce and child custody and for different religious communities – except for inheritance which is governed by the same law for all citizens. Laws governing personal status matters for the majority Muslim population are not codified in one comprehensive law. These legal provisions based on Islamic Sharia are partially codified in a series of coexisting laws. In the absence of codified laws that would address a particular matter of personal status of Muslims, Article 3 of the Law No. 1 of 2000, provides that the rules of Hanafi jurisprudence (*fiqh*) shall apply.

Article 53 of the Constitution of Egypt recognises and prohibits multiple and intersectional discrimination – an essential provision to enhance gender equality from a legal perspective. Moreover, Egypt ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)² in 1981 but maintains reservations to Articles 2, 16 and 29(2) due to the pre-eminence of Islamic law.³ For instance, Egypt expresses its willingness to implement Article 2, which covers the incorporation of the principle of equality between men and women in the Constitution and other appropriate legislations, as well as the elimination of any existing legal discrimination, under the condition that such implementation does not contradict the Islamic Sharia. Egypt holds reservations on Article 16 covering equality in marriage and family life as it conflicts with certain provisions derived from the Sharia. For instance, the Sharia restricts a woman’s rights to divorce by subjecting it to the decision of a judge, while no such restrictions exist for a man.

Gender-disaggregated, gender-relevant and intersectional data and indicators are essential to better identify policy areas that have strong linkages with gender. In Egypt, there are no applicable legal provisions regulating the production and dissemination of gender statistics.

Positive highlights and significant challenges since the fourth edition of the SIGI

Positive highlights

The law in Egypt grants women the same rights as men to own and use land and non-land assets as well as financial services, although informal laws often undermine these rights in practice. Moreover, Egypt presents a strong legal framework that strictly bans child marriage. The minimum legal age of marriage is 18 both for girls and boys without any exceptions. However, informal laws may still allow or encourage girl child marriage. In this context, in 2014, 17% of women aged 20-24 years have been married or were in a union before the age of 18. Finally, Egypt amended its Penal Code in 2021 to strengthen the legal framework on sexual harassment, increasing the penalties for the perpetrators. Also in 2021, the Prime

² United Nations (1979), *Convention on the Elimination of All Forms of Discrimination Against Women*, United Nations, New York, <https://www.ohchr.org/en/instruments-mechanisms/instruments/convention-elimination-all-forms-discrimination-against-women>.

³ United Nations (2023), “Status of Treaties: Chapter IV- 8. Convention on the Elimination of All Forms of Discrimination against Women”, *Treaty Collection*, United Nations, New York, https://treaties.un.org/pages/ViewDetails.aspx?src=IND&mtdsg_no=IV-8&chapter=4.

Minister enacted a decree (No. 827/2021) to improve the service provision for survivors/victims of violence and which stipulates a comprehensive definition of violence that covers all types of abuse and in all places.

! Significant challenges

Discriminatory social institutions undermine women's and girls' rights and opportunities in many spheres of their lives. The Personal Status Law contains discriminatory provisions that restrict women's rights to child guardianship, to file for divorce, to inherit on equal grounds as men, and that require a married woman to obey her spouse. Attitudes and norms further perpetuate these inequalities. For instance, 83% of the population believes that being a housewife is as fulfilling as working for pay. Moreover, the law does not comprehensively protect women from all forms of violence, allowing for reduced penalties in case of "honour crimes," and failing to criminalise domestic violence and marital rape. Despite being legally banned, female genital mutilation and cutting (FGM/C) remains widespread with 87% of women aged 15-49 years having been subjected to the harmful practice in 2015. Women in Egypt also face discrimination regarding their civil rights. Married women do not have the same rights as married men to acquire, retain or change their nationality and a woman's testimony does not carry the same evidentiary weight in family courts as one from a man.

Summary of results for Egypt

Discrimination in the family	Unit	Value
Laws on child marriage	Score	25
Girl child marriage rate ¹	%	25.7
Boy child marriage rate ¹	%	1.2
Laws on household responsibilities	Score	75
Share of the population that agrees or strongly agrees that "if a woman earns more than her husband, it is a problem"	%	57.3
Share of the population that agrees or strongly agrees that "when a mother works for pay, the children will suffer"	%	77.3
Female-to-male ratio of time spent on unpaid care and domestic work	Ratio	9.2
Number of hours spent by men on unpaid care and domestic work in a 24-hour period	Hours	0.6
Number of hours spent by women on unpaid care and domestic work in a 24-hour period	Hours	5.4
Laws on divorce	Score	100
Laws on inheritance	Score	100
Restricted physical integrity	Unit	Value
Laws on violence against women	Score	75
Share of women who consider a husband to be justified in hitting or beating his wife under certain circumstances	%	34.7
Lifetime intimate-partner violence rate ²	%	30
12-month intimate-partner violence rate ²	%	11.9
Laws on female genital mutilation	%	25
Share of the female population who has heard about female genital mutilation and think the practice should continue	%	62.5
Prevalence of female genital mutilation (% of women aged 15-49 years who have undergone FGM)	%	87.2
Boy-to-girl ratio at birth (natural = 105) ³	Ratio	105
Laws on reproductive autonomy	Score	75
Unmet needs for family planning ⁴	%	11.8
Restricted access to productive and financial resources	Unit	Value
Laws on land assets	Score	25
Share of women among landowners	%	-
Laws on non-land assets	Score	25
Share of women among house owners	%	-
Laws on financial assets	Score	25
Share of women among bank account owners	%	43.8
Laws on workplace rights	Score	100
Share of the population declaring that "when jobs are scarce, men should have more right to a job than women"	%	89.6
Share of the population declaring that "men make better business executives than women do"	%	75
Share of women among managers	%	6.8
Share of firms with a woman as top manager	%	6.3
Restricted civil liberties	Unit	Value
Laws on citizenship rights	Score	100
Laws on political voice	Score	25
Share of the population declaring that "men make better political leaders than women do"	%	83
Share of women in Parliament (lower chamber)	%	27.6
Laws on freedom of movement	Score	75
Share of women among those who declare not feeling safe walking alone at night in the city or area where they live	%	64
Laws on access to justice	Score	25
Share of women among those who declare not having confidence in the judicial system and courts of their country	%	41.6

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.

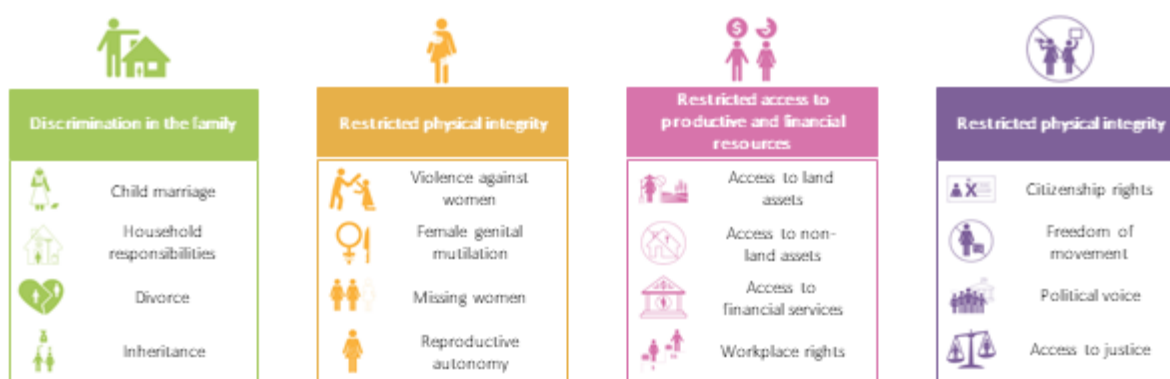
Source: OECD Development Centre/OECD (2023), "Gender, Institutions and Development Database", <https://doi.org/10.1787/7b0af638-en>.

Results across the SIGI's four dimensions

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 2. 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 2). This section features the results by dimension, examining the pertinent social norms, practices and legal frameworks for each indicator.

The legal information collected through the *SIGI 2023 Legal Survey* covers both formal and codified laws, as well as informal laws. The information is assessed based on whether the law protects women’s rights or not, and is icon-coded as follows:

-  : The legal framework protects women’s rights.
-  : The legal framework does not fully protect women’s rights.

There is no universal agreement on what informal laws refer to, given contextual differences across time and place, as well as distinct disciplinary or theoretical approaches. In the context of the SIGI, informal laws (customary, traditional or religious laws/rules) describe mechanisms that operate outside the formal legal system of state-based laws. Informal laws vary from one community to another and are generally uncodified and unwritten. In some cases, informal laws may reflect unequal power dynamics within a given community and discriminatory social norms, with adverse consequences on women and girls and other vulnerable groups. Informal laws are unsteady and have been adapted over time in response to external factors.

For example, customary laws are laws that are embodied in customs, rules or traditions and accepted by members of the community as binding but remain adaptable, dynamic and flexible.⁴ The CEDAW General Recommendation No. 33 also recognises indigenous laws.⁵ These are similar to customary laws but are often given a distinct identity in recognition of the specific international standards related to the rights and protections of indigenous peoples and their justice systems. Informal religious laws may refer to norms that are derived from interpretations of codified religious texts and/or longstanding traditions.

⁴ United Nations (2018), "Module 1: The Theory and Practice of Women's Access to Justice Programming", *A Practitioner's Toolkit on Women's Access to Justice Programming*, UN Women, UNDP, UNDOC and OHCHR, New York, Vienna and Geneva, https://www.ohchr.org/sites/default/files/Documents/Publications/PractitionerToolkit/WA2J_Module1.pdf.

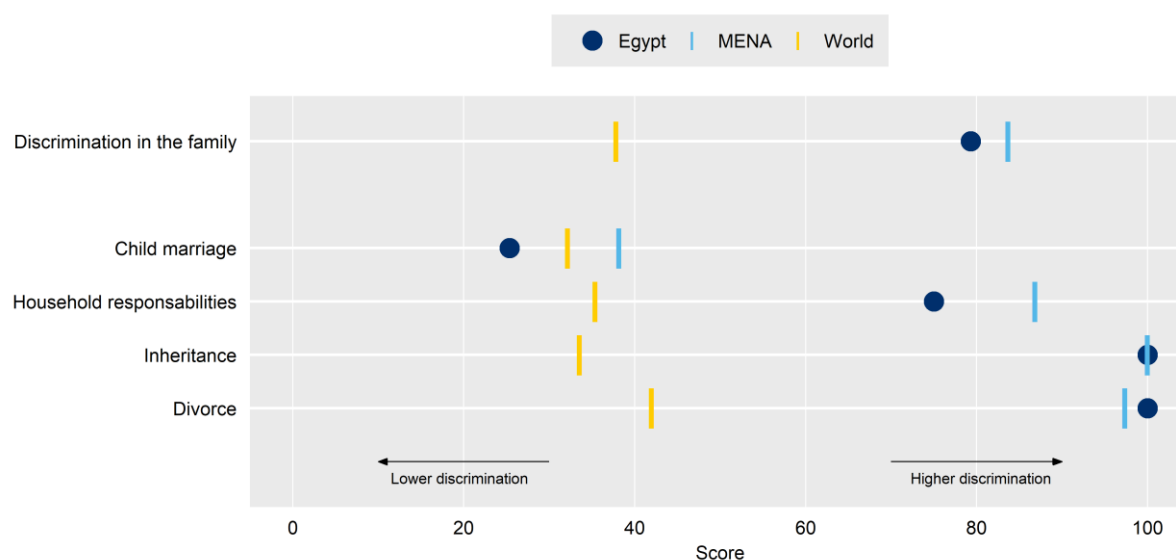
⁵ UN Committee on the Elimination of Discrimination against Women (2015), "General recommendation No. 33 on women's access to justice", *CEDAW/C/GC/33*, United Nations, New York, <https://digitallibrary.un.org/record/807253>.

Discrimination in the family

Egypt exhibits very high levels of discrimination within the family with a score of 79, compared to a world average of 38 and an average score of 84 in the MENA region – based on countries for which scores could be calculated.

In this dimension, women and girls in Egypt experience the highest levels of discrimination in the “Inheritance” and “Divorce” indicators with scores of 100 for both, followed by “Household responsibilities” with a score of 75. The lowest levels of discrimination are found in the “Child marriage” indicator with a score of 25.

Figure 3. Discrimination in the family scores for Egypt, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The MENA region covers Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, the United Arab Emirates, the West Bank and Gaza Strip and Yemen.

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

Child marriage

Practices related to child marriage

Child marriage remains a major concern in Egypt, primarily affecting girls. In 2023, 26% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 1% of boys. In addition, 17% 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 17% in the MENA region – based on countries for which data are available.

Legal frameworks concerning child marriage

Question	Answer	Assessment
What is the legal age of marriage for men?	18	✓

⁶ This indicator corresponds to SDG indicator 5.3.1

Question	Answer	Assessment
What is the legal age of marriage for women?	18	✓
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?	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 another person or institution?	No	✓
Does the legal age of marriage apply to all groups of women?	Yes	✓
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>.

Household responsibilities

Practices and social norms related to household responsibilities

In Egypt, domestic responsibilities disproportionately fall on women's shoulders. On average, women dedicate 5.4 hours per day to unpaid care and domestic tasks – such as caring for household members, preparing food and cleaning – compared to 0.6 hour for men. This translates into women dedicating 9.2 times more time on unpaid care and domestic work than men.⁷ In comparison, the world average ratio is 2.6 and the average ratio for the MENA region is 5.9 – based on countries for which data are available.

These differences are rooted in discriminatory social norms that confine women to the household. In Egypt, 57% of the population thinks that if a woman earns more than her husband, it is almost certain to cause problems. Moreover, 77% of the population agrees that children will suffer if the mother has a paid job outside the home, compared to a world average of 56% and an average of 70% in the MENA region. Likewise, 82% of the population thinks that being a housewife is just as fulfilling as working for pay.

Legal frameworks concerning household responsibilities

Article 20 of the 1929 Personal Status Law⁸ along with Article 96(11) of the Child Law⁹ establish the father as the legal guardian of a child. While the 1929 Personal Status Law applies to the Muslim population only, the Child Law applies to all citizens, thus limiting the ability of all mothers to be their children's legal guardian. Legal guardianship for informal unions is not regulated by law.

Question	Answer	Assessment
Does the law provide women with the same rights as men to be “head of household” or “head of family”?	Yes	✓
Does the law provide women with the same rights as men to be the legal guardians of their children during marriage?	No	!
Does the law provide women with the same rights as men to be legal guardians of their children in informal unions?	No	!
Regarding women's legal rights to be recognised as head of household or head of family, does the law apply to all groups of women?	Yes	✓
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being recognised as the head of household?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to the choice of where to live?	No	✓

⁷ This indicator corresponds to SDG indicator 5.4.1

⁸ Arab Republic of Egypt (1929), “Decree-Law No. 25 of 1929 regarding certain Personal Status provisions, as amended by Law No. 100 of 1985”.

⁹ Arab Republic of Egypt (1996), “Law No. 12 of 1996 promulgating the Child Law as amended by Law No. 126 of 2008”.

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>.

Divorce

Legal frameworks concerning divorce

Egypt's Personal Status Laws introduce several restrictions regarding women's rights to initiate a divorce and finalise it. Articles 2 and 5 of the 1929 Personal Status Law¹⁰ establishes that Muslim men can request divorce at their will and without evidence (*talaq*), while divorce for Muslim women is only allowed under certain circumstances as stipulated by the law. Finally, Article 20 of Law No. 1 of 2000¹¹ grants married woman the right to seek divorce by *khul'* – the process whereby the woman obtains divorce in exchange of paying her spouse an agreed financial compensation. Divorce for Egypt's religious minorities is regulated by their own personal status codes. For instance, the Anglican Church only recognises adultery and change of religion as legitimate grounds for divorce, while the Coptic Orthodox personal status regulations of 1938 include additional, but differing grounds for women and men. In terms of child custody following a divorce, Article 1 of Law No. 4 of 2005¹² provides that it belongs to the mother until the child reaches the age of 15 years. The custody can be extended if a judge considers it to be in the best interest of the child. A divorced women loses child custody when she remarries whereas this is not the case for men. In contrast, pursuant to Article 20 of the Personal Status Law,¹³ the father is the legal guardian of a child, both during marriage and after a divorce. For the non-Muslim population different rules apply according to their own personal status regulations.

Question	Answer	Assessment
Do women and men have the same rights to initiate/file for a divorce?	No	!
Can women and men finalise a divorce or annulment with the same requirements?	No	!
Do women and men have the same rights to child custody following a divorce?	No	!
Regarding divorce, 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 men and women when it comes to initiating divorce?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children after divorce?	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>.

Inheritance

Legal frameworks concerning inheritance rights

Articles 9, 12, 11 and 19 of the Inheritance Law¹⁴ stipulate the shares daughters and sons, as well as surviving spouses are entitled to inherit. A woman's share of the estate is pre-defined according to her degree of kinship with the testator. For instance, daughters will receive half of the share of sons. Only in few cases are men and women entitled to equal shares of the estate, as it is the case for the mother and

¹⁰ Arab Republic of Egypt (1929), "Decree-Law No. 25 of 1929 regarding certain Personal Status provisions, as amended by Law No. 100 of 1985".

¹¹ Arab Republic of Egypt (2000), "Law No. 1 of 2000 organising certain conditions and procedures of litigation in matters of Personal Status, as amended by Law No. 91 of 2000".

¹² Republic of Egypt (2005), Law No. 4 of 2005 on child custody, amending Decree-Law No. 25 of 1929.

¹³ Arab Republic of Egypt (1929), "Decree-Law No. 25 of 1929 regarding certain Personal Status Provisions, as amended by Law No. 100 of 1985".

¹⁴ Arab Republic of Egypt (1943), "Law No. 77 of 1943 as amended by Law No. 219 of 2017".

father of the deceased person. Although the Inheritance Law is grounded on the principles of the Islamic Sharia, it applies to all citizens – in contrast to other areas of personal matters where each religious community is entitled to follow their own regulations. Nevertheless, Article 6 stipulates that inheritance between Muslims and non-Muslims is not permitted.

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?	Yes	✓
Regarding inheritance rights of female surviving spouses, does the law apply to all groups of women?	Yes	✓
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.

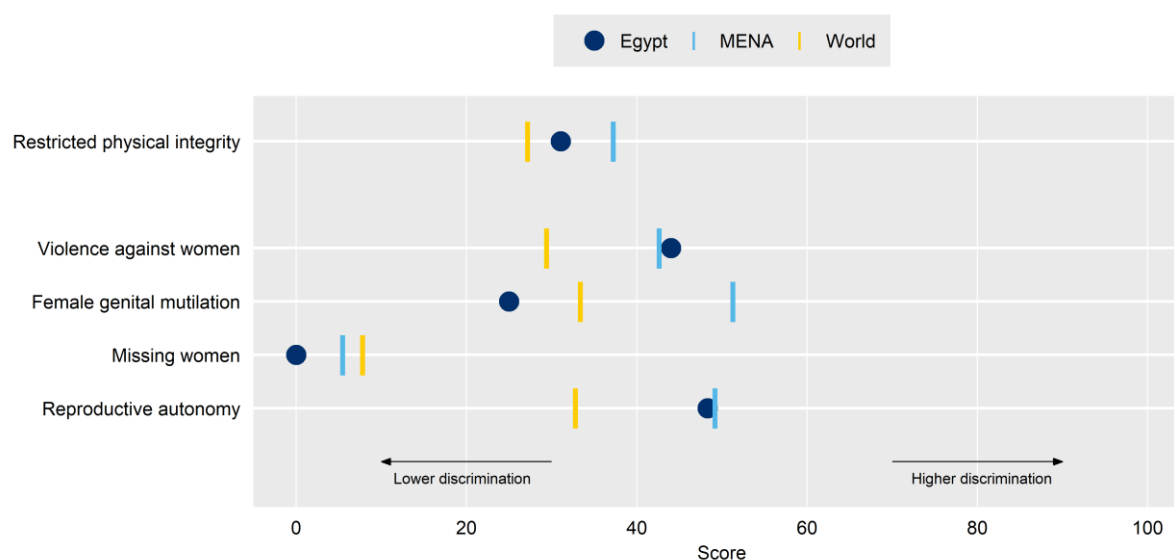
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted physical integrity

Egypt exhibits medium levels of discrimination within the family with a score of 31, compared to a world average of 27 and an average score of 37 in the MENA region – based on countries for which scores could be calculated.

In this dimension, women and girls in Egypt experience the highest levels of discrimination in the “Reproductive autonomy” indicator with a score of 48, followed by “Violence against women” and “Female genital mutilation” with scores of 44 and 25, respectively. No discrimination is found in the “Missing women” indicator with a score of 0.

Figure 4. Restricted physical integrity scores for Egypt, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The MENA region covers Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, the United Arab Emirates, the West Bank and Gaza Strip and Yemen.

Source: OECD (2023), “Social Institutions and Gender Index (Edition 2023)”, *OECD International Development Statistics* (database), <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 Egypt. In 2023, 30% of women aged 15-49 have experienced physical and/or sexual violence by a current or former partner at least once during their lifetime, and 12% of women aged more than 15 have experienced such violence at least once over the last 12 months.¹⁵

These levels of intimate-partner violence are rooted in its widespread social acceptance. In 2023, 35% 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,

¹⁵ This indicator corresponds to SDG indicator 5.2.1

or refusing to have sex. In comparison, 30% of women holds these discriminatory attitudes worldwide, as well as across the MENA region – based on countries for which data are available.

Legal frameworks concerning violence against women

Egypt does not have a dedicated law addressing all forms of violence against women. Different forms of violence against women (such as domestic violence or sexual violence) are covered in separate or general pieces of legislation. Article 11 of the Constitution¹⁶ stipulates Egypt's commitment to protecting women against all forms of violence and a draft law is underway. The Penal Code includes reduced penalties in cases of so-called "honour crimes." Article 237 of the Penal Code,¹⁷ as amended, stipulates that a married man who surprises his spouse in the act of adultery, and kills her and the adulterer, will only be punished with detention instead of the penalties prescribed under Articles 234 and 236. Egypt's legal framework does not criminalise domestic violence specifically, although the Prime Minister's Decree No. 827/2021¹⁸ sets forth a holistic definition of violence against women which covers all types of abuse. Finally, Article 267 of the Penal Code criminalises rape and grounds its definition on the notion of consent, but it does not specifically cover marital rape.

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?	n.a.	n.a.
If there is a specific law addressing violence against women, are there specific provisions for protection and support services for victims/survivors?	n.a.	n.a.
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?	Yes	✓
Does domestic violence legislation cover sexual abuse?	Yes	✓
Does domestic violence legislation cover psychological abuse?	Yes	✓
Does domestic violence legislation cover economic abuse?	Yes	✓
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?	Yes	✓
If the legal definition of rape is based on lack of consent, does this require proof of physical force?	No	✓
If the legal definition of rape is based on lack of consent, does this require proof of penetration?	No	✓
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?	Yes	✓
Do legal protections from sexual harassment apply in educational establishments?	Yes	✓
Do legal protections from sexual harassment apply in public spaces?	Yes	✓
Do legal protections from sexual harassment apply online / on the internet?	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>.

¹⁶ Arab Republic of Egypt (2014), "Constitution of Egypt".

¹⁷ Arab Republic of Egypt (1937), "Law No. 58 of 1937 promulgating the Penal Code".

¹⁸ Arab Republic of Egypt (2021), "Decree No. 827/2021".

Female genital mutilation

Practices and social norms related to female genital mutilation and cutting (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.¹⁹

In Egypt, female genital mutilation and cutting (FGM/C) remains a widespread issue with 87% of women aged 15-49 having undergone the practice. Moreover, a large majority of women (63%) think that the practice of FGM/C should continue.

Legal frameworks concerning female genital mutilation and cutting (FGM/C)

Articles 242 bis and 242 bis(A) of the Penal Code,²⁰ as amended, allows to prosecute acts of FGM/C on narrow grounds, namely under acts of female genital mutilation.

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/>.

Missing women

Practices related to missing women

The “Missing women” indicator captures whether there are any existing imbalances in the natural sex ratio between girls and boys aged 0-4 due to pre- and postnatal gender-biased sex selection. These imbalances can result from sex-selective abortions, female infanticide, and/or inadequate healthcare and nutrition for girls. 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.

¹⁹ 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/>.

²⁰ Arab Republic of Egypt (1937), “Law No. 58 of 1937 promulgating the Penal Code.”

In Egypt, the “missing women” phenomenon is not an issue. The boy-to-girl sex ratio for children aged 0-4 is estimated at 105, which means that there are approximately 105 boys aged 0-4 for 100 girls of the same age, which is in line with a natural sex ratio at birth.

Reproductive autonomy

Practices related to women’s reproductive autonomy

Unmet needs for family planning are calculated as the proportion of women of reproductive age (15-49 years), married or in union, who wish to interrupt or delay childbearing but do not use any method of contraception.

In Egypt, the gap between women’s reproductive intentions and their contraceptive behaviour exists, with 12% of women aged 15-49 who declare having an unmet need for family planning, compared to a world average of 12% and an average of 13% in the MENA region – based on countries for which data are available.

Legal frameworks concerning women’s reproductive autonomy

Women’s reproductive autonomy can be restricted by laws that prohibit the access to safe and legal abortion under essential circumstances (in cases of rape, incest, threats to the life or health of the pregnant woman and severe foetal impairment).²¹ Evidence shows that the share of unsafe abortions is higher in countries with restrictive abortion laws. Unsafe abortions are a leading but preventable cause of maternal mortality and millions of girls and women are hospitalised every year following complications of unsafe abortion procedures.²²

Articles 60 and 260 to 264 of the Penal Code,²³ as amended, criminalise abortion except if necessary to save the pregnant woman’s life. Article 29 of the Profession Ethics Regulations (2003)²⁴ further stipulates that a physician may perform an abortion if necessary to preserve the health of the woman.

Question	Answer	Assessment
Is abortion illegal under any circumstances?	No	✓
Is abortion legally permitted in cases where: it is essential to save the woman’s life?	Yes	✓
Is abortion legally permitted in cases where: it is essential to preserve the physical health of the woman?	Yes	✓
Is abortion legally permitted in cases where: it is essential to preserve the mental health of the woman?	No	!
Is abortion legally permitted in cases where: pregnancy is the result of rape or statutory rape?	No	!
Is abortion legally permitted in cases where: pregnancy is the result of incest?	No	!
Is abortion legally permitted in cases where: social and economic reasons do not allow the mother to sustain a pregnancy?	No	!
Is abortion legally permitted in cases where: foetal impairment?	No	!
Does a woman require the approval of a medical practitioner to seek a legal abortion?	Yes	!
Does the law require the approval of the father of the foetus to seek a legal abortion?	No	✓
Is there any national plan or policy that provide universal access to family planning services?	Yes	✓
Is there any law or national policy that provide free or subsidised access to contraception?	Yes	✓
Does the national school curricula include mandatory and comprehensive sexuality education?	No	!

²¹ CEDAW (2022), *Access to safe and legal abortion: Urgent call for United States to adhere to women’s rights convention*, <https://www.ohchr.org/en/statements/2022/07/access-safe-and-legal-abortion-urgent-call-united-states-adhere-womens-rights>.

²² UNFPA (2022), *State of World Population 2022: Seeing the Unseen - The Case for Action in the Neglected Crisis of Unintended Pregnancy*, UNFPA, Geneva, <https://doi.org/10.18356/9789210015004>.

²³ Arab Republic of Egypt (1937), “Law No. 58 of 1937 promulgating the Penal Code”.

²⁴ Arab Republic of Egypt (2003), “Profession Ethics Regulations” issued by the Resolution Minister of Health and Population No. 238/2003”.

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

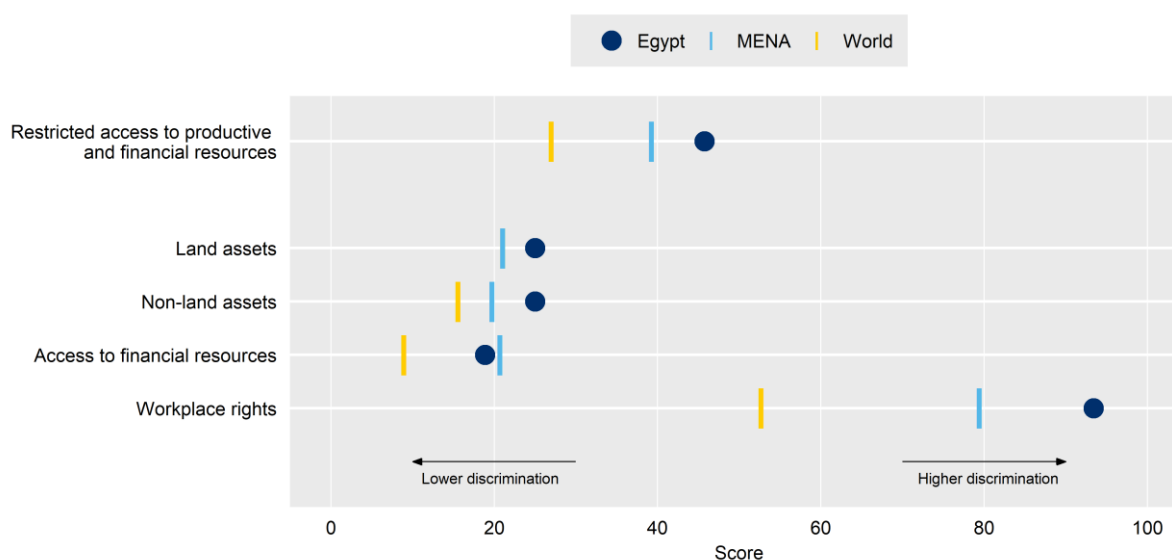
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted access to productive and financial resources

Egypt exhibits high levels of discrimination within the family with a score of 46, compared to a world average of 27 and an average score of 39 in the MENA region – based on countries for which scores could be calculated.

In this dimension, women and girls in Egypt experience the highest levels of discrimination in the “Workplace rights” indicator with a score of 93, followed by the “Access to land” and “Access to non-land assets” indicators, with a score of 25 for both. The lowest levels of discrimination in this dimension are found in the “Access to financial services” indicator with a score of 19.

Figure 5. Restricted access to productive and financial resources scores for Egypt, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The MENA region covers Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, the United Arab Emirates, the West Bank and Gaza Strip and Yemen.

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

Access to land assets

Practices related to women’s access to secure land assets

In Egypt, women’s land ownership remains a major concern. In 2023, women account for only 2% of landowners in the country.

Legal frameworks concerning women’s access to land assets

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own land?	Yes	✓
Does the law provide married women with the same rights as married men to use land?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to own land?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to use land?	Yes	✓
Regarding land, does the law apply to all groups of women?	Yes	✓

Question	Answer	Assessment
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

In Egypt, women's access to non-land assets remains very limited. In 2023, women account for only 5% of house owners in the country.

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

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to own property and other non-land assets?	Yes	✓
Does the law provide married women with the same rights as married men to use property and other non-land assets?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to own property and other non-land assets?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to use property and other non-land assets?	Yes	✓
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?	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 financial services

Practices related to women's access to formal financial services

Gender imbalances in terms of access to financial services are limited in Egypt, but the overall access of the population is low. In 2023, 23% of women have a bank account at a financial institution, compared to 29% of men. This translates into women accounting for 44% of bank account holders. In comparison, at the global level, 67% of women have a bank account, compared to 72% of men. Across the MENA region, on average, 40% of women have a bank account, compared to 54% of men, translating into women accounting for only 39% of bank account holders.

Legal frameworks concerning women's access to financial services

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?	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 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. Women only account for 7% of employees in a managerial position,²⁵ compared to a world average of 25% and an average of 14% in the MENA region – based on countries for which data are available. Only 6% of companies in the country are headed by women.

These gender gaps are upheld by discriminatory social norms that establish men as the main breadwinners and more fit to hold leadership positions. In Egypt, 75% of the population believes that men make better business executives than women, compared to a world average of 42% and an average of 60% in the MENA region. Likewise, 90% of the population agrees that when jobs are scarce, men should have more right to a job than women. In comparison, 45% of the population holds these discriminatory attitudes worldwide, and 73% of the people across the MENA region – based on countries for which data are available.

Legal frameworks concerning women's workplace rights

Article 53 of the Labour Code,²⁶ as amended, prohibits discrimination in wages, including on the grounds of sex. However, the law does not mandate equal remuneration for work of equal value, which constitutes a key provision to overcome gender pay gaps. In 2021, the Ministry of Manpower and Immigration lifted some restrictions on women's employability through the issuance of Decrees No. 43 and 44. Nevertheless, Decree No. 43 along with Article 90 of the Labour Code prevents (non-pregnant) women from working in the mining and construction sector and in jobs deemed hazardous or morally inappropriate. Decree No. 44 establishes that women can work at night upon their request and sets forth that employers must take measures to protect women's health and ensure that they can combine work with family responsibilities.

Question	Answer	Assessment
Does the law prohibit discrimination in employment on the basis of sex?	Yes	✓
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?	Yes	✓
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?	No	✓
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?	Yes	!
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?	Yes	!

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

²⁵ This indicator corresponds to SDG indicator 5.2.2

²⁶ Arab Republic of Egypt (2003), "Law No. 12 of 2003 promulgating Labour Law".

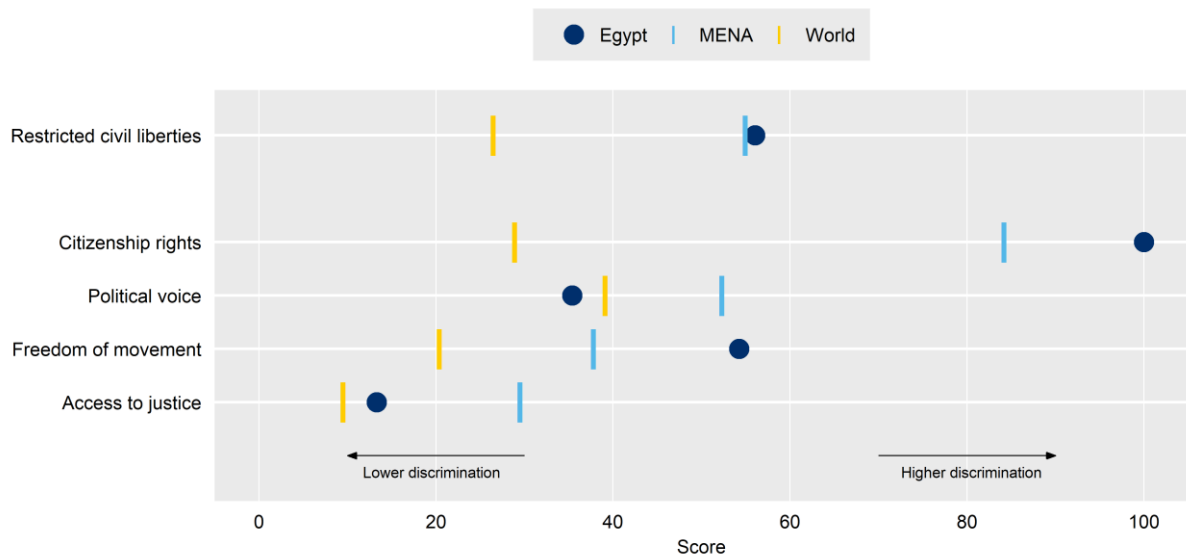
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted civil liberties

Egypt exhibits very high levels of discrimination within the family with a score of 56, compared to a world average of 26 and an average score of 55 in the MENA region – based on countries for which scores could be calculated.

In this dimension, women and girls in Egypt experience the highest levels of discrimination in the “Citizenship rights” indicator with a score of 100, followed by the “Freedom of movement” and “Access to justice” indicators with scores of 54 and 44, respectively. The lowest levels of discrimination are found in the “Political voice” indicator with a score of 35, denoting medium levels of discrimination.

Figure 6. Restricted civil liberties scores for Egypt, 2023



Note: Scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. The MENA region covers Algeria, Bahrain, Djibouti, Egypt, Iran, Iraq, Jordan, Kuwait, Lebanon, Libya, Morocco, Oman, Qatar, Saudi Arabia, Syria, Tunisia, the United Arab Emirates, the West Bank and Gaza Strip and Yemen.

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

Citizenship rights

Legal frameworks concerning women’s citizenship rights

Articles 6 to 8 and 11 to 14 of the Nationality Law,²⁷ as amended, stipulate different rights and procedures between married women and men’s rights to acquire, change and retain their nationality. Moreover, the law stipulates that married men can pass nationality to their foreign spouses, while married women cannot.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to acquire nationality?	No	!
Does the law provide unmarried women with the same rights as unmarried men to acquire nationality?	Yes	✓
Does the law provide married women with the same rights as married men to change their nationality?	No	!
Does the law provide unmarried women with the same rights as unmarried men to change their nationality?	Yes	✓
Does the law provide married women with the same rights as married men to retain their nationality?	No	!

²⁷ Arab Republic of Egypt (1975), “Law No. 26 of 1975 regarding Egyptian Nationality”.

Question	Answer	Assessment
Does the law provide unmarried women with the same rights as unmarried men to retain their nationality?	Yes	✓
Does the law provide married women with the same rights as married men to confer nationality to their spouse?	No	!
Does the law provide married women with the same rights as married men to confer nationality to their children?	Yes	✓
Does the law provide unmarried women with the same rights as unmarried men to confer nationality to their children?	Yes	✓
Regarding women's nationality rights, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)?	Yes	✓
Are there informal laws (customary, traditional, or religious laws) that create different rights or abilities between men and women when it comes to acquiring, changing, or retaining their nationality?	No	✓
Are there informal laws (customary, traditional, or religious laws) that create different rights or abilities between men and women when it comes to conferring nationality to their spouse and/or children?	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>.

Freedom of movement

Practices related to women's freedom of movement

Freedom of movement is recognised as a human right and mobility is essential in everyday life, for instance to reach the workplace or healthcare facilities. In Egypt, women feel more unsafe than men, but only a small part of the overall population feels that way. Across the country, 15% of women declare not feeling safe walking alone at night in the city or in the area where they live, compared to 8% of men. This translates into women accounting for 64% of those who do not feel safe walking alone at night.

Legal frameworks concerning women's freedom of movement

Beyond the challenge of ensuring that everyone feels safe enough to move around in public spaces, laws must guarantee women and men the same rights to obtain identification documents and to travel by themselves within and outside of their country.

Women and men face distinct requirements when applying for a passport. Married or divorced women must provide a document that proves their marital status, whereas unmarried women must submit a declaration of non-marriage. No such documents are required for men.²⁸ Moreover, Article 11bis of the 1929 Personal Status Law²⁹ specifies that a married women can be deemed disobedient when leaving the house without her spouse's consent and therefore lose her right to spousal maintenance (*nafaqa*). Article 1 of the same law states that women do not lose spousal maintenance when leaving the house without their husband's permission in cases permitted by the Sharia. Combined, Articles 1 and 11bis leave room for interpretation with possible restrictions on women's ability to leave and travel outside the house. Personal status laws applying to non-Muslim minorities have similar provisions stipulating that a married woman must obey her spouse in exchange for spousal maintenance.³⁰

Question	Answer	Assessment
Does the government provide national identity cards?	Yes	✓
Can a married woman apply for a national identity card in the same way as a married man? (in terms of rights and procedures)	Yes	✓

²⁸ Arab Republic of Egypt, "Passport Application Requirements."

²⁹ Arab Republic of Egypt (1929), "Decree-Law No. 25 of 1929 regarding certain Personal Status provisions, as amended by Law No. 100 of 1985."

³⁰ Human Rights Watch (2023), *Trapped: How Male Guardianship Policies Restrict Women's Travel and Mobility in the Middle East and North Africa*, Human Rights Watch, <https://www.hrw.org/report/2023/07/18/trapped/how-male-guardianship-policies-restrict-womens-travel-and-mobility-middle>.

Question	Answer	Assessment
Can an unmarried woman apply for a national identity card in the same way as an unmarried man? (in terms of rights and procedures)	Yes	✓
Can a married woman apply for a passport in the same way as a married man (in terms of rights and procedures)?	No	!
Can an unmarried woman apply for a passport in the same way as an unmarried man (in terms of rights and procedures)?	No	!
Regarding identity cards and/or passports, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)?	Yes	✓
Does the law provide married women with the same rights as married men to travel outside the country?	Yes	✓
Does the law provide married women with the same rights as married men to travel outside their homes?	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 applying for identity cards or passports?	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>.

Political voice

Practices and social norms related to women's political voice

Women's political representation in the country remains limited, with women accounting for 28% of the members of parliament in 2023, compared to a world average of 27% and an average of 17% in the MENA region.

Discriminatory attitudes that exclude women from positions of power in the political sphere are widespread, with 83% of the country's population declaring that men make better political leaders than women.

Legal frameworks concerning women's political voice

Question	Answer	Assessment
Does the law provide women with the same rights as men to vote?	Yes	✓
Does the law provide women with the same rights as men to hold public and political office in the legislative branch?	Yes	✓
Does the law provide women with the same rights as men to hold public and political office in the executive branch?	Yes	✓
Does the law provide women with the same rights as men to hold public office in the judiciary branch?	Yes	✓
Do constitutional/legislated gender quotas exist to promote women's political representation at the national level?	Yes	✓
Do constitutional/legislated gender quotas exist to promote women's political representation at the local level?	Yes	✓
Does the law provide for special measures other than quotas to promote women's political representation at the national level?	Yes	✓
Does the law provide for special measures other than quotas to promote women's political representation at the local level?	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 voting?	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 holding public office?	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 justice

Practices related to women's access to justice

In Egypt, 25% of women do not trust the judicial system and courts, compared to 32% of men. This translates into women accounting for 42% of those who do not trust the country's judicial system.

Legal frameworks concerning women's access to justice

Under the Islamic Sharia, which is the source of Egypt's legislation and is applied in the absence of any codified law, a woman's testimony in family courts is worth half that of a man.³¹

Question	Answer	Assessment
Does the law provide women with the same rights as men to sue?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the civil courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the criminal courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the family courts?	Yes	✓
Does a woman's testimony carry the same evidentiary weight as a man's in the tribunals?	Yes	✓
Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes suing someone?	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 providing testimony in court?	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 being judges, advocates or other court officers?	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>.

³¹ Freedom House (2010), *Women's Rights in the Middle East and North Africa 2010: Egypt*, <https://www.refworld.org/docid/4b990125f.html>.