

Social Institutions and Gender Index

Iraq

SIGI Country Profile

17 of June 2024

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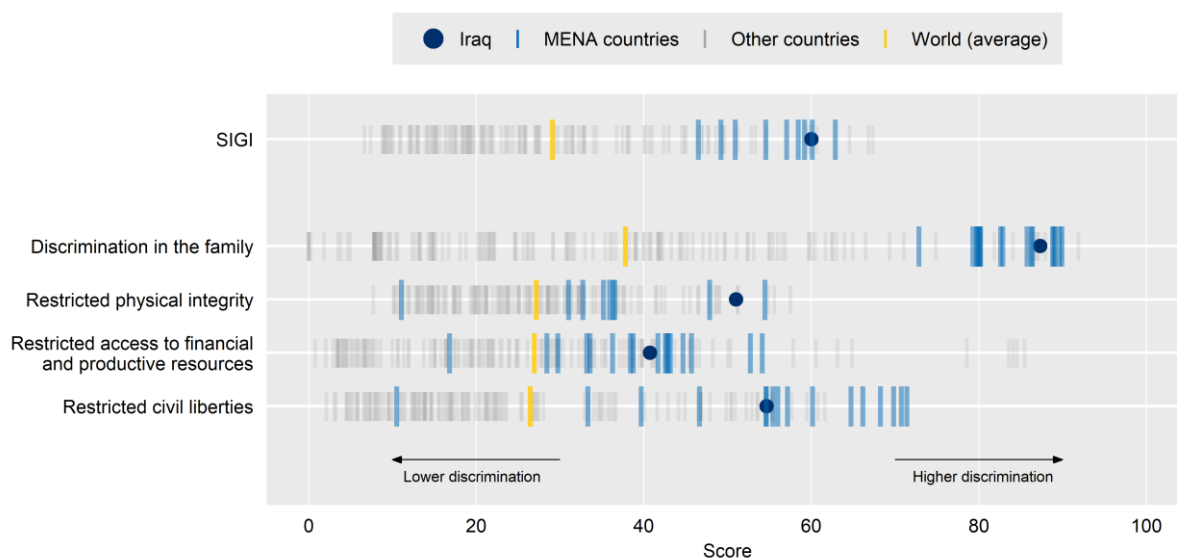
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Social institutions in Iraq

The state of gender equality in Iraq

The SIGI 2023 profile for Iraq 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 Iraq, 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, Iraq obtained a SIGI score of 60 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 87 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” (55), “Restricted physical integrity” (51) and “Restricted access to productive and financial resources” (41).

Legislative framework in Iraq

The legal system is based on Civil law and Islamic law, but a mix of many different legal traditions and customs have influenced the legal system.² Article 2 of the Constitution recognises Islam as the official religion of the State, stipulates that Sharia is the source of legislation, and states that no law may be enacted that contradicts the established provisions of Islam. Nevertheless, Article 2 also guarantees the right to freedom of religious belief and practice for all individuals such as Christians, Yazidis, and Mandaean Sabians. Article 41 of the Constitution further specifies that in matters of personal affairs, individuals are free to act according to their own religions, sects, beliefs or choices. In this context, Articles 1 and 2 of the Personal Status Law stipulate that the law takes its source into Islamic Sharia principles but that it does not apply to those who are exempted by virtue of a special law. Therefore, in matters related to marriage, divorce, custody of children or inheritance, Iraq’s non-Muslim minorities are covered by a complex mix made of Muslims’ Personal Status Law, the Civil Law and their own personal status legal systems.

Article 14 of the Constitution of Iraq recognises and prohibits multiple and intersectional discrimination – an essential provision to enhance gender equality from a legal perspective. Moreover, Iraq ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)³ in 1996 but maintains reservations on Articles 2, 16 and 29 due to the pre-eminence of Islamic law.⁴ Iraq 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. The country also expresses reservations on Article 16, covering equality in marriage and family life, as it conflicts with Iraq’s Personal Status Law. For example, Article 41(5) of the national legislation does not grant equal rights to women and men in matters of divorce.

Gender-disaggregated, gender-relevant and intersectional data and indicators are essential to better identify policy areas that have strong linkages with gender. In Iraq, 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 Iraq 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, Iraq has a strong legal framework that guarantees women and men equal rights in the political sphere. Since 2005, legislated quotas are in place to promote women’s political participation at the national and local levels.

² Stanford Law School and The American University of Iraq (2013), “Series Overview”, *Introduction to the Laws of Iraq and Iraqi Kurdistan, Iraq* Working Paper Series, <https://law.stanford.edu/wp-content/uploads/2018/04/ILEI-Working-Paper-Series-Overview-2013.pdf>.

³ 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>.

⁴ 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.

However, some informal laws and the persistence of discriminatory attitudes continue to hamper women's rights or abilities to vote or hold public office.

! 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 be legal guardians of their children, to file for divorce, to inherit on equal grounds as men, and that require a married woman to obey her spouse. Restrictive norms reinforce these inequalities. For instance, 73% 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 the case of "honour crimes," and failing to criminalise domestic violence and marital rape. In addition, women's reproductive rights are insufficiently protected. The law only allows women to seek a safe and legal abortion even necessary to save the mother's life or in case of foetal impairment. Women in Iraq also face discrimination regarding their civil rights. Married women do not have the same rights as men to move freely inside and outside of the country and, except for criminal courts, a woman's testimony does not carry the same evidentiary weight as one from a man.

Summary of results for Iraq

Discrimination in the family	Unit	Value
Laws on child marriage	Score	50
Girl child marriage rate ¹	%	18.4
Boy child marriage rate ¹	%	3.6
Laws on household responsibilities	Score	100
Share of the population that agrees or strongly agrees that “if a woman earns more than her husband, it is a problem”	%	48.7
Share of the population that agrees or strongly agrees that “when a mother works for pay, the children will suffer”	%	64
Female-to-male ratio of time spent on unpaid care and domestic work	Ratio	5.8
Number of hours spent by men on unpaid care and domestic work in a 24-hour period	Hours	1
Number of hours spent by women on unpaid care and domestic work in a 24-hour period	Hours	5.8
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	%	31
Lifetime intimate-partner violence rate ²	%	26
12-month intimate-partner violence rate ²	%	-
Laws on female genital mutilation	%	75
Share of the female population who has heard about female genital mutilation and think the practice should continue	%	6.4
Prevalence of female genital mutilation (% of women aged 15-49 years who have undergone FGM)	%	7.4
Boy-to-girl ratio at birth (natural = 105) ³	Ratio	105.2
Laws on reproductive autonomy	Score	100
Unmet needs for family planning ⁴	%	12.2
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	%	43.9
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”	%	78.5
Share of the population declaring that “men make better business executives than women do”	%	64.9
Share of women among managers	%	21.8
Share of firms with a woman as top manager	%	1.6
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”	%	71.5
Share of women in Parliament (lower chamber)	%	28.9
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	%	58
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.

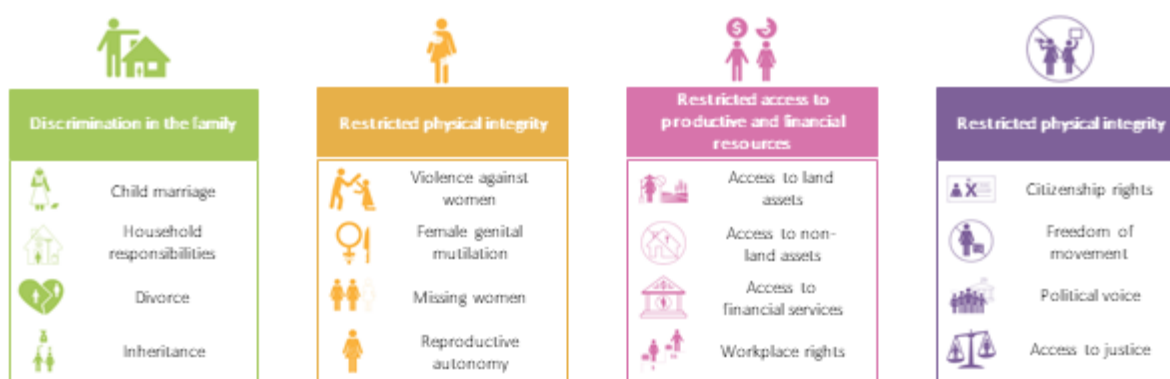
Source: OECD Development Centre/OECD (2023), “Gender, Institutions and Development Database”, <https://doi.org/10.1787/7b0af638-en>.

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.⁵ The CEDAW General Recommendation No. 33 also recognises indigenous laws.⁶ 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.

⁵ 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.

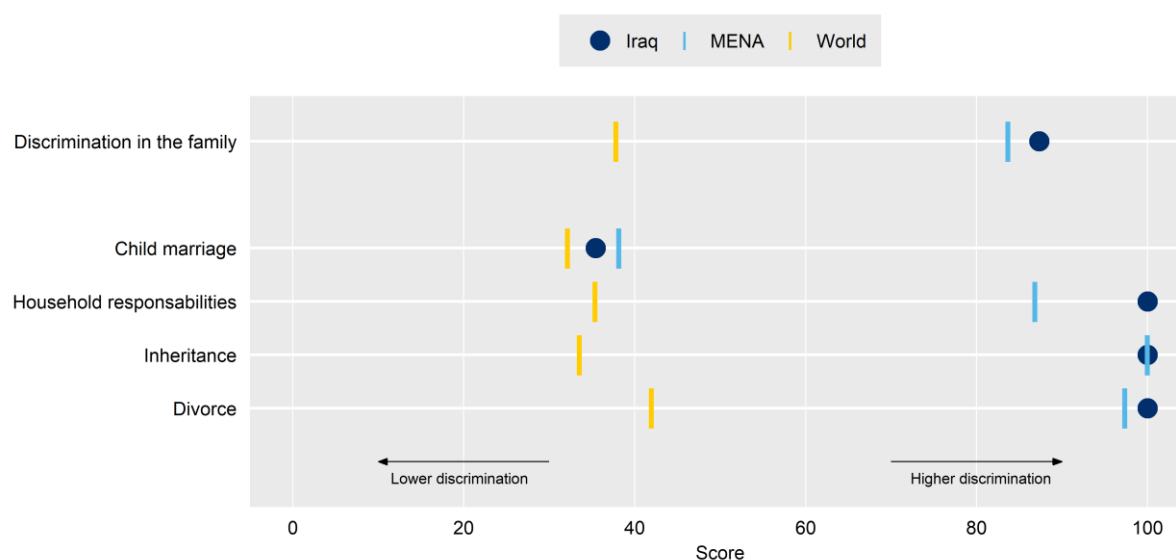
⁶ UN Committee on the Elimination of Discrimination against Women (2015), "General recommendation No. 33 on women's access to justice", *CEDAW/C/GC/33*, United Nations, New York, <https://digitallibrary.un.org/record/807253>.

Discrimination in the family

Iraq exhibits very high levels of discrimination within the family with a score of 87, 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 Iraq experience the highest levels of discrimination in the “Household responsibilities”, “Inheritance” and “Divorce” indicators with scores of 100. The lowest levels of discrimination are found in the “Child marriage” indicator with a score of 35, still denoting medium levels of discrimination.

Figure 3. Discrimination in the family scores for Iraq, 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 Iraq, primarily affecting girls. In 2023, 18% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 4% of boys. In addition, 28% of women aged 20-24 were married or in a union before the age of 18,⁷ 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

⁷ This indicator corresponds to SDG indicator 5.3.1

Article 7 of the Personal Status Law⁸ as amended, establishes the minimum legal age of marriage for women and men at 18 years. However, Article 8 introduces legal exceptions to this minimum legal age of marriage and authorises minors aged more than 15 years to get married with the authorisation of the guardian. If the legal guardian refuses to consent to the marriage, a judge can authorise the marriage.

Question	Answer	Assessment
What is the legal age of marriage for men?	18	✓
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?	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 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?	Yes	!
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 Iraq, domestic responsibilities disproportionately fall on women's shoulders. On average, women dedicate 5.8 hours per day to unpaid care and domestic tasks – such as caring for household members, preparing food and cleaning – compared to 1 hour for men. This translates into women dedicating 5.8 times more time on unpaid care and domestic work than men.⁹ 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 Iraq, 49% of the population thinks that if a woman earns more than her husband, it is almost certain to cause problems. Moreover, 64% 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, 73% of the population thinks that being a housewife is just as fulfilling as working for pay.

Legal frameworks concerning household responsibilities

Article 1(17) of the Civil Status Law¹⁰ establishes that a married man is the head of the family. The law also establishes that the father is the legal guardian of a child. For instance, Article 50 of the Personal Status Law¹¹ stipulates that the father must provide for the needs of the child, whereas Article 82 indicates that the mission of a person appointed as guardian ends when the father or the grandfather recover the custody that had ceased to be his. Likewise, Article 5 of Kurdistan's 2008 amendment to the Personal Status Law¹² specifies that when the father is deceased or absent, the mother is the guardian. Finally, Article 41 of the Constitution of Iraq¹³ establishes that in matters of personal affairs, individuals are free to

⁸ Republic of Iraq (1959), "Law No. 188 of 1959 (Personal Status Law)", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 280.

⁹ This indicator corresponds to SDG indicator 5.4.1

¹⁰ Republic of Iraq (1972), "Civil Status Law No. 65 of 1972", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 2154.

¹¹ Republic of Iraq (1959), "Law No. 188 of 1959 (Personal Status Law)", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 280.

¹² Kurdistan Region (2008), "Law No. 15 of 2008 amending the application of the Personal Status Law No. 188 of 1959 as amended in the Kurdistan Region – Iraq", *Kurdistan Chronicle* No. 95.

¹³ Republic of Iraq (2005), "Constitution of the Republic of Iraq", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 4012.

act according to their own religions, sects, beliefs or choices. In this context, Articles 1 and 2 of the Personal Status Law stipulate that the law takes its source into Islamic Sharia principles but that it does not apply to those who are exempted by virtue of a special law. Therefore, in matters related to marriage relationships, guardianship and custody of children, non-Muslim minorities are covered partly by the Personal Status Law, partly by the Civil Law¹⁴ and partly by their own personal status legal systems.

Question	Answer	Assessment
Does the law provide women with the same rights as men to be “head of household” or “head of family”?	No	!
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?	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 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?	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>.

Divorce

Legal frameworks concerning divorce

Iraq’s Personal Status Law introduces many restrictions regarding women’s rights to initiate a divorce and finalise it. Article 34 of the Personal Status Law¹⁵ stipulates that divorce must be performed according to the Sharia principles. In line with this, Article 37 grants the right to a married man to divorce his spouse whenever he wishes to do so (*talaq*). Conversely, the rights of a married woman to obtain a divorce are limited and precisely specified. Article 40 lists the grounds under which both spouses are allowed to ask for a separation, whereas Article 43 lists the reasons under which only the married woman has the right to seek separation. Finally, in line with the principles of the Sharia, married woman can also obtain divorce by *khul’* – the process whereby the woman obtains divorce in exchange of paying her spouse an agreed financial compensation. Articles 47, 48 and 49 of the Personal Status Law also establish a waiting period (*iddah*) for the divorced woman until she can remarry and whose length depends on whether she is pregnant or not. Finally, Article 41 of the Constitution of Iraq¹⁶ establishes that in matters of personal affairs, individuals are free to act according to their own religions, sects, beliefs or choices. In this context, Articles 1 and 2 of the Personal Status Law stipulate that the law takes its source into Islamic Sharia principles but that it does not apply to those who are exempted by virtue of a special law. Therefore, in matters related to divorce and custody of children, non-Muslim minorities are covered partly by the Personal Status Law, partly by the Civil Law¹⁷ and partly by their own personal status legal systems.

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	!

¹⁴ Republic of Iraq (1951), “Iraqi Civil Law No. 40 of 1951”, *Official Gazette (Al-Waqa’i Al-Iraqiya)* No. 3015.

¹⁵ Republic of Iraq (1959), “Law No. 188 of 1959 (Personal Status Law)”, *Official Gazette (Al-Waqa’i Al-Iraqiya)* No. 280.

¹⁶ Republic of Iraq (2005), “Constitution of the Republic of Iraq”, *Official Gazette (Al-Waqa’i Al-Iraqiya)* No. 4012.

¹⁷ Republic of Iraq (1951), “Iraqi Civil Law No. 40 of 1951”, *Official Gazette (Al-Waqa’i Al-Iraqiya)* No. 3015.

Question	Answer	Assessment
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?	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>.

Inheritance

Legal frameworks concerning inheritance rights

Article 1106 of the Civil Law¹⁸ and Articles 79 and 90 of the Personal Status Law¹⁹ establish that inheritance matters follow the principles of Islamic Sharia, whereby female heirs are entitled to half of the inheritance share of male heirs. For instance, Article 89 of the Personal Status Law establishes that sons are entitled to twice the share received by daughters. Article 91 stipulates that a surviving widower receives one half of the estate (or one quarter if there are surviving children), whereas a surviving widow receives one quarter of the estate (or one eighth if there are surviving children). Finally, Article 41 of the Constitution of Iraq²⁰ establishes that in matters of personal affairs, individuals are free to act according to their own religions, sects, beliefs or choices. In this context, Articles 1 and 2 of the Personal Status Law stipulate that the law takes its source into Islamic Sharia principles but that it does not apply to those who are exempted by virtue of a special law. Therefore, in matters related to inheritance, non-Muslim minorities are covered partly by the Personal Status Law, partly by the Civil Law and partly by their own personal status legal systems.

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	!
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>.

¹⁸ Republic of Iraq (1951), "Iraqi Civil Law No. 40 of 1951", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 3015.

¹⁹ Republic of Iraq (1959), "Law No. 188 of 1959 (Personal Status Law)", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 280.

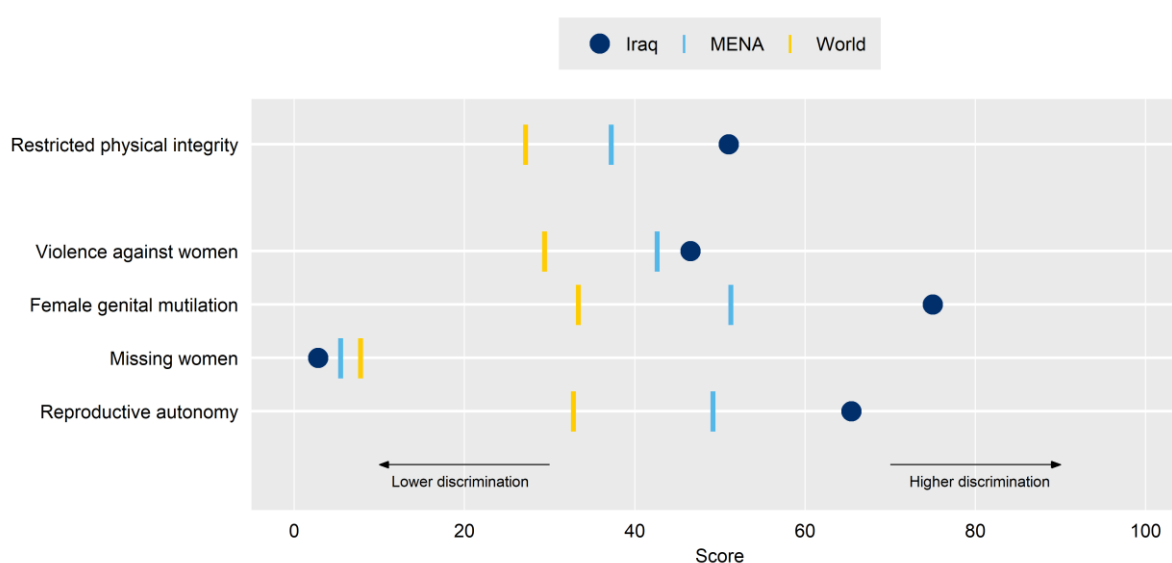
²⁰ Republic of Iraq (2005), "Constitution of the Republic of Iraq", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 4012.

Restricted physical integrity

Iraq exhibits very high levels of discrimination within the family with a score of 51, 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 Iraq experience the highest levels of discrimination in the “Female genital mutilation” indicator with a score of 75, followed by “Reproductive autonomy” and “Violence against women” with scores of 65 and 47, respectively. The lowest levels of discrimination are found in the “Missing women” indicator with a score of 3.

Figure 4. Restricted physical integrity scores for Iraq, 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 Iraq. In 2023, 26% of women aged 15-49 have experienced physical and/or sexual violence by a current or former partner at least once during their lifetime.

These levels of intimate-partner violence are rooted in its widespread social acceptance. In 2023, 31% 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, 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

Iraq 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. The Penal Code includes reduced penalties in cases of so-called “honour crimes”. Article 409 of the Penal Code²¹ establishes that a man who surprises his spouse or a female relative in the act of adultery, and kills her and the adulterer, will only be punished with a prison sentence not exceeding three years, compared to life imprisonment for intentional killing (Article 405). Iraq’s legal framework does not criminalise domestic violence. Article 41 of the Penal Code stipulates that a married man disciplining his spouse within the limits established by Islamic Sharia and customs is not a crime. Moreover, although Article 393 of the Penal Code criminalises rape and grounds its definition on the notion of consent, it does not specifically cover marital rape. Finally, Articles 10 and 11 of the Labour Law²² define and criminalise sexual harassment but only in the context of the workplace.

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?	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?	Yes	!
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?	Yes	!
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?	No	!
Do legal protections from sexual harassment apply in public spaces?	No	!
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>.

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

²¹ Republic of Iraq (1969), “Iraqi Penal Code (Law No. 111 of 1969)”.

²² Republic of Iraq (2015), “Labor Law No. 37 of 2015”, *Official Gazette (Al-Waqa’i Al-Iraqiya) No. 4386*.

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.²³

In Iraq, female genital mutilation and cutting (FGM/C) remains present with 7% of women aged 15-49 who have undergone the practice. Moreover, 9% of women think that the practice of FGM/C should continue.

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

Iraq's legal framework fails to protect women and girls from FGM, whether on broad or narrow grounds. Article 412 and 413 of the Penal Code²⁴ covers acts amounting to intentional wounding, beating and damage but do not mention specific acts that could criminalise FGM/C on broad grounds. Article 2(1) of Kurdistan's law on combating domestic violence²⁵ specifically mentions female genital mutilation among the acts that are defined as domestic violence and therefore criminalises it. However, this act only applies to the region of Kurdistan.

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?	No	!
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?	No	!

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.

In Iraq, the "missing women" phenomenon is present. The boy-to-girl sex ratio for children aged 0-4 is estimated at 105.2, which means that there are approximately 105.2 boys aged 0-4 for 100 girls of the same age. This ratio is slightly higher than the natural sex ratio at birth.

²³ 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/>.

²⁴ Republic of Iraq (1969), "Iraqi Penal Code (Law No. 111 of 1969)".

²⁵ Parliament of Kurdistan of Kurdistan – Iraq (2011), "Act No. 8 of Combating Domestic Violence in Kurdistan Region – Iraq".

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 Iraq, 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).²⁶ 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.²⁷

Articles 417 and 418 of the Penal Code²⁸ fully prohibits and criminalises abortion, without any exception. Article 417 establishes mitigating circumstances for a woman who aborts herself to avoid the shame of being pregnant as a result of incest.

Question	Answer	Assessment
Is abortion illegal under any circumstances?	Yes	!
Is abortion legally permitted in cases where: it is essential to save the woman's life?	No	!
Is abortion legally permitted in cases where: it is essential to preserve the physical health of the woman?	No	!
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?	n.a.	n.a.
Does the law require the approval of the father of the foetus to seek a legal abortion?	n.a.	n.a.
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	!

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>.

²⁶ 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>.

²⁷ 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>.

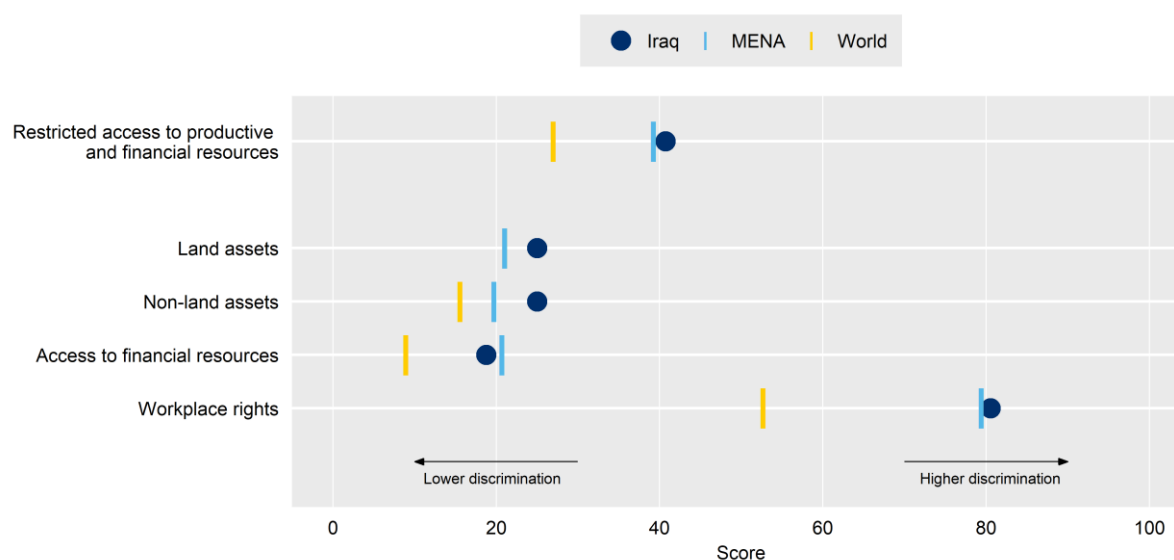
²⁸ Republic of Iraq (1969), "Iraqi Penal Code (Law No. 111 of 1969)".

Restricted access to productive and financial resources

Iraq exhibits high levels of discrimination within the family with a score of 41, 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 Iraq experience the highest levels of discrimination in the “Workplace rights” indicator with a score of 81, followed by the “Access to land assets” 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 Iraq, 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 Iraq, there are no available data that are comparable to other countries on practices related to access to land assets.

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 Iraq, there are no available data that are comparable to other countries on practices related to access to non-land assets.

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 Iraq, but the overall access of the population is very low. In 2023, 14% of women have a bank account at a financial institution, compared to 18% 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 22% of employees in a managerial position,²⁹ 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 2% 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 Iraq, 65% 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, 78% 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 85 of the Labour Law³⁰ stipulates that women may not be employed to perform arduous or harmful work, as established by the Minister of Labour and Social Affairs, upon proposals of the National Center for Occupational Health and Safety (Article 67). Article 86 of the Labour Law also restricts women's rights to work during the night.

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?	Yes	✓
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?	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?	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?	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>.

²⁹ This indicator corresponds to SDG indicator 5.2.2

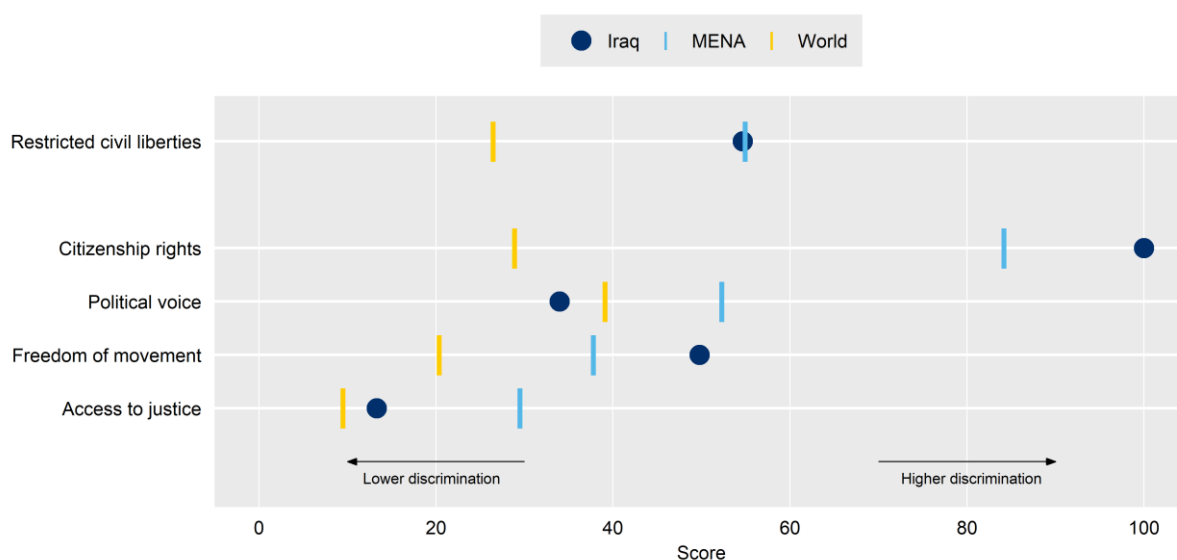
³⁰ Republic of Iraq (2015), "Labor Law No. 37 of 2015", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 4386.

Restricted civil liberties

Iraq exhibits very high levels of discrimination within the family with a score of 55, 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 Iraq experience the highest levels of discrimination in the “Citizenship rights” indicator with a score of 100, followed by the “Freedom of movement” and “Political voice” indicators with scores of 50 and 34, respectively. The lowest levels of discrimination are found in the “Access to justice” indicator with a score of 13, denoting low levels of discrimination.

Figure 6. Restricted civil liberties scores for Iraq, 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

Article 11 of the Nationality Law³¹ stipulates that any foreign woman who marries an Iraqi national can acquire the Iraqi citizenships, without any specific conditions to fulfil. Conversely, Article 7 of the Nationality Law establishes that a foreign man married to an Iraqi woman who wishes to acquire Iraqi citizenship must comply with the conditions stipulated in Article 6, which include – but not limited to – having legally resided in Iraq for at least 10 years, having no criminal record and having a proven means of subsistence. Moreover, Article 13 introduces special conditions for an Iraqi woman to regain her Iraqi citizenships after having abandoned it.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to acquire nationality?	No	!

³¹ Republic of Iraq (2006), “Iraqi Nationality Law No. 26 of 2006”, *Official Gazette (Al-Waqa’i Al-Iraqiya)* No. 4019.

Question	Answer	Assessment
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?	No	!
Does the law provide married women with the same rights as married men to retain their nationality?	Yes	✓
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 Iraq, women feel more unsafe than men, and a large part of the overall population feels that way. Across the country, 38% of women declare not feeling safe walking alone at night in the city or in the area where they live, compared to 26% of men. This translates into women accounting for 58% 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.

Article 25 of the Personal Status Law,³² as amended in 1980,³³ stipulates that a married woman loses her alimony if she refuses to travel with her spouse. This clause effectively limits women's ability to freely choose to travel outside their homes and country.

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	✓
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)?	Yes	✓
Can an unmarried woman apply for a passport in the same way as an unmarried man (in terms of rights and procedures)?	Yes	✓
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?	No	!
Does the law provide married women with the same rights as married men to travel outside their homes?	No	!

³² Republic of Iraq (1959), "Law No. 188 of 1959 (Personal Status Law)", *Official Gazette (Al-Waqa'i Al-Iraqiya)* No. 280.

³³ Republic of Iraq (1980), "Law No. 57 of 1980 (Fourth Amendment Law to the Personal Status Law No. 188 of 1959)".

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 applying for identity cards or passports?	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>.

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 29% 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 72% 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?	No	!
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?	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 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 Iraq, 45% of women do not trust the judicial system and courts, compared to 58% 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

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	✓

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 suing someone?	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 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>.