

Social Institutions and Gender Index

Lebanon

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.

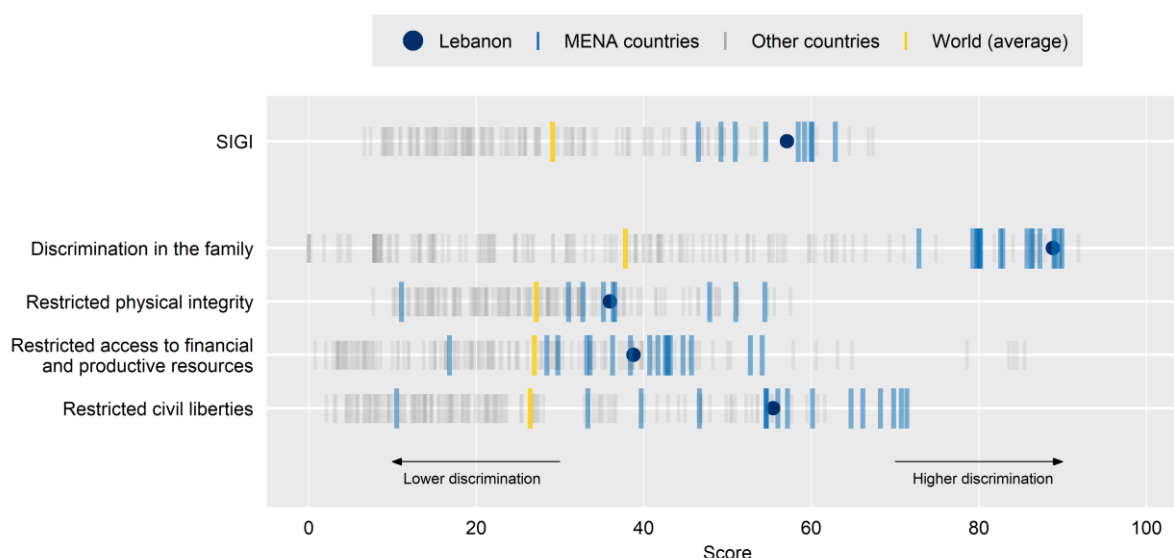
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Social institutions in Lebanon

The state of gender equality in Lebanon

The SIGI 2023 profile for Lebanon 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 Lebanon, 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, Lebanon obtained a SIGI score of 57 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 89 in the "Discrimination in the family"

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].

dimension, followed by “Restricted civil liberties” (55), “Restricted access to productive and financial resources” (39) and “Restricted physical integrity” (36).

Legislative framework in Lebanon

The legal system is based on Civil law, but the Constitution of Lebanon (Article 9) stipulates that each religious community can apply their own customs and codes regarding personal affairs. A plurality of personal status codes thus regulate marriage, divorce, child custody and inheritance. There are approximately 15 separate codes that derive their legitimacy from the Lebanese Constitution, such as the Greek Orthodox Personal Status Law, or the Catholic or Muslim ones.²

Lebanon’s Constitution does not recognise and prohibit multiple and intersectional discrimination – an essential provision to enhance gender equality from a legal perspective. Nevertheless, Lebanon ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)³ in 1997 but maintains reservations on Articles 9(2), 16(1)(c), 16(1)(d), 16(1)(f), 16(1)(g), and 29(1).⁴ Article 9(2) refers to men’s and women’s equal rights with respect to the nationality of their children. On Article 16(1), which covers equality in marriage and family life, Lebanon specifically expresses its reservation on specific paragraphs that cover men’s and women’s equal rights during marriage, regarding guardianship and custody of children, as well as the ability to choose a family name and a profession.

Gender-disaggregated, gender-relevant and intersectional data and indicators are essential to better identify policy areas that have strong linkages with gender. In Lebanon, 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 Lebanon grants women and men the same rights to own and use land and non-land assets as well as financial services. However, informal laws often undermine women’s access to land and non-land assets in practice. Lebanon also has a strong legal framework that guarantees women and men equal rights to access justice, apply for national identity cards and passports, and to travel outside the country. In 2020, Lebanon enacted a law criminalising sexual harassment, taking steps towards a more comprehensive legal framework protecting women from gender-based violence.

Significant challenges

Discriminatory social institutions undermine women’s and girls’ rights and opportunities at the household level, insufficiently protect women and girls from all forms of violence and hinder their economic empowerment. In Lebanon, distinct personal status codes apply to parts of the population, with varying levels of gender-based discrimination. For instance, the Greek Orthodox and the Muslim Personal Status

² Republic of Lebanon (2019), *Lebanon National Action Plan on United Nations Security Council Resolution 1325 (2019-2022)*, National Commission for Lebanese Women, <https://nclw.gov.lb/wp-content/uploads/2019/12/NCLW-NAP-1325-EN-report-Combined.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.

Law contain 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. The Christian Personal Status Law states that the minimum legal age of marriage is 16 for boys, while it is 14 for girls. Moreover, existing legal frameworks do not comprehensively protect women from all forms of violence, including marital rape. The Labour Code does not mandate equal remuneration for work of equal value and prohibits women from entering certain professions. Discriminatory attitudes further restrict women's labour participation and economic empowerment as 62% of the population thinks that when jobs are scarce men should have more rights to it than women.

Summary of results for Lebanon

Discrimination in the family	Unit	Value
Laws on child marriage	Score	75
Girl child marriage rate ¹	%	2.6
Boy child marriage rate ¹	%	0.3
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”	%	34.4
Share of the population that agrees or strongly agrees that “when a mother works for pay, the children will suffer”	%	63.5
Female-to-male ratio of time spent on unpaid care and domestic work	Ratio	-
Number of hours spent by men on unpaid care and domestic work in a 24-hour period	Hours	-
Number of hours spent by women on unpaid care and domestic work in a 24-hour period	Hours	-
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	%	46.6
Lifetime intimate-partner violence rate ²	%	18.4
12-month intimate-partner violence rate ²	%	8.9
Laws on female genital mutilation	%	25
Share of the female population who has heard about female genital mutilation and think the practice should continue	%	-
Prevalence of female genital mutilation (% of women aged 15-49 years who have undergone FGM)	%	-
Boy-to-girl ratio at birth (natural = 105) ³	Ratio	106.6
Laws on reproductive autonomy	Score	75
Unmet needs for family planning ⁴	%	12.4
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	0
Share of women among bank account owners	%	42.7
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”	%	61.7
Share of the population declaring that “men make better business executives than women do”	%	36.3
Share of women among managers	%	21.2
Share of firms with a woman as top manager	%	5.9
Restricted civil liberties	Unit	Value
Laws on citizenship rights	Score	100
Laws on political voice	Score	50
Share of the population declaring that “men make better political leaders than women do”	%	46.4
Share of women in Parliament (lower chamber)	%	6.3
Laws on freedom of movement	Score	0
Share of women among those who declare not feeling safe walking alone at night in the city or area where they live	%	55.8
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	%	51.8

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.

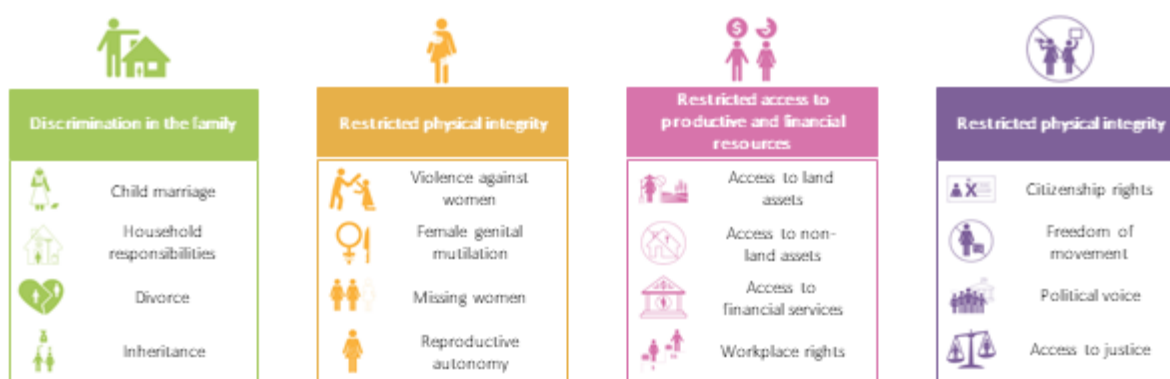
Source: OECD Development Centre/OECD (2023), “Gender, Institutions and Development Database”, <https://doi.org/10.1787/7b0af638-en>.

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.

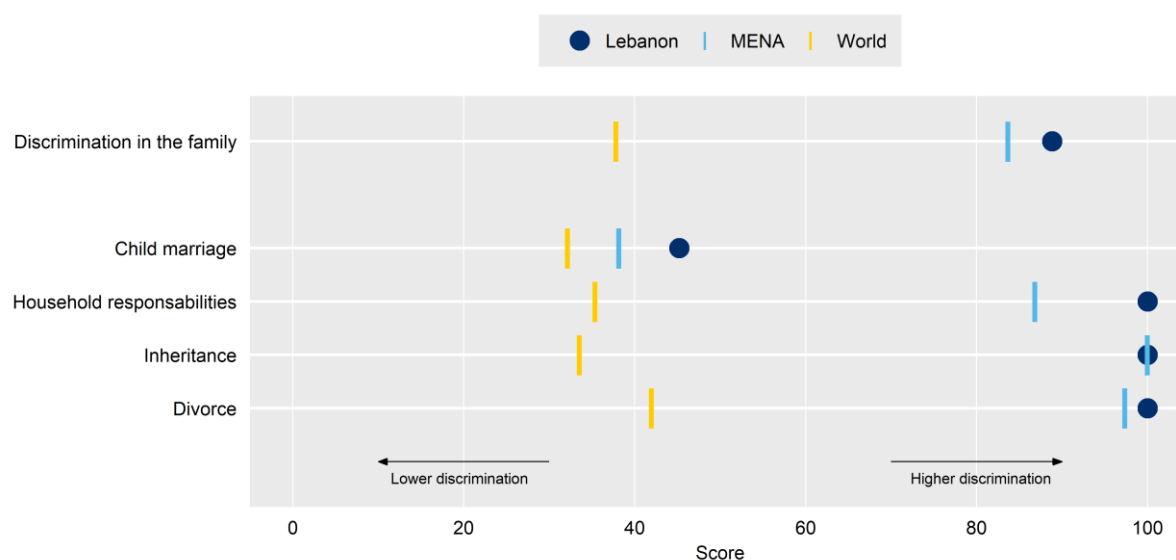
⁶ UN Committee on the Elimination of Discrimination against Women (2015), "General recommendation No. 33 on women's access to justice", *CEDAW/C/GC/33*, United Nations, New York, <https://digitallibrary.un.org/record/807253>.

Discrimination in the family

Lebanon exhibits very high levels of discrimination within the family with a score of 89, 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 Lebanon 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 45, still denoting high levels of discrimination.

Figure 3. Discrimination in the family scores for Lebanon, 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 limited but present in Lebanon. In 2023, 3% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 0.3% of boys. In addition, 6% 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

In Lebanon, Articles 9 of the Constitution⁸ establishes that all matters of family and personal status in Lebanon depend on each religious community according to its own rites and rules, governed by separated and independent religious courts.⁹ In this context, there are about 15 different personal status codes for the country's 18 recognised religious communities.¹⁰ The minimum legal age of marriage varies across all religious communities. Among Muslims and Druze, the minimum age of marriage is usually set at 17 years for women and 18 years for men, with legal exceptions authorising the guardian and/or the judge to allow the marriage of minors as young as 12 years for men and 9 years for women, based on the notion of puberty.¹¹ Among Christians Catholics, the minimum legal age of marriage is set at 14 years for women and 16 years for men, whereas it stands at 15 years for women and 18 years for men among Armenian Orthodox, 18 years for both women and men among Greek Orthodox, and 14 years for women and 18 years for men among Syriac Orthodox and Assyrians.¹² Legal exceptions also exist which allows women or men to marry younger with the authorisation of a religious judge.

Question	Answer	Assessment
What is the legal age of marriage for men?	16	!
What is the legal age of marriage for women?	14	!
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?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that allow or encourage the early marriage of girls?	Yes	!

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

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

Household responsibilities

Practices and social norms related to household responsibilities

There are no available data in Lebanon that are comparable to other countries on practices related to the division of household responsibilities. In 2023, worldwide, women dedicate 2.6 times more time on unpaid care and domestic work than men,¹³ while in the MENA region this ratio is 5.9 – based on countries for which data are available.

However, data on attitudes indicate the presence of prevailing discriminatory social norms that confine women to the household. In Lebanon, 34% of the population thinks that if a woman earns more than her husband, it is almost certain to cause problems. Moreover, 63% 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

⁸ Republic of Lebanon (1926) "Constitution du 23 mai 1926".

⁹ Human Rights Watch (2015), *Unequal and Unprotected: Women's Rights under Lebanese Personal Status Laws*, Human Rights Watch, https://www.hrw.org/sites/default/files/reports/lebanon0115_ForUpload.pdf.

¹⁰ UNDP, UN Women, UNFPA and ESCWA (2018), "Lebanon Country Assessment", *Gender Justice & The Law*, United Nations Development Programme, New York, <https://www.undp.org/lebanon/publications/gender-justice-and-law-study>.

¹¹ KAFA (enough) Violence & Exploitation (2023), *Muslim Personal Status Laws*, <https://kafa.org.lb/en/faq/personal-status-law-muslim>.

¹² KAFA (enough) Violence & Exploitation (2023), *Christian Personal Status Laws*, <https://kafa.org.lb/en/faq/personal-status-law-christian>.

¹³ This indicator corresponds to SDG indicator 5.4.1

of 70% in the MENA region. Likewise, 51% of the population thinks that being a housewife is just as fulfilling as working for pay.

Legal frameworks concerning household responsibilities

Marriage and family matters in Lebanon are governed by different Personal Status Codes according to the religion of individuals.¹⁴ Under the different Personal Status Codes, women and men have distinct rights to be “head of household” or “head of family”, or to be the legal guardians of their children. For instance, in Muslim marriages, a married woman must obey her spouse, must live with him and must accompany him wherever he wishes to live, provided the marriage contract does not stipulate otherwise. A woman is only considered “head of household” in case she is divorced and has custody of her children, or if her spouse dies. Under the different Muslim Personal Status Codes, the father is the guardian of the child.¹⁵ It varies across the different Christian communities.¹⁶ For the Catholic and Greek Orthodox churches, a mother has the right to custody when the father loses his right to custody provided the mother fulfils the capacity requirements. For the Armenian Orthodox church, fathers and mothers exercise parental authority equally. For the Syriac Orthodox church, the mother is the guardian when the father grants her such right. For the Evangelical church, the mother shall be the guardian upon the father’s death provided she has good conduct, is ethically correct and is capable of raising her children.

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?	Yes	✓
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?	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>.

Divorce

Legal frameworks concerning divorce

Marriage and family matters in Lebanon are governed by different Personal Status Codes according to the religion of individuals. Under the different Personal Status Codes, women and men distinct rights to initiate or file for divorce, finalise it and retain custody after the divorce has been pronounced.¹⁷ For example, in Muslim marriages, there are no restrictions on a man’s right to exercise his free will in divorcing his spouse

¹⁴ UNDP, UN Women, UNFPA and ESCWA (2018), “Lebanon Country Assessment”, *Gender Justice & The Law*, United Nations Development Programme, New York, <https://www.undp.org/lebanon/publications/gender-justice-and-law-study>.

¹⁵ KAFA (enough) Violence & Exploitation (2023), *Muslim Personal Status Laws*, <https://kafa.org.lb/en/faq/personal-status-law-muslim>.

¹⁶ KAFA (enough) Violence & Exploitation (2023), *Christian Personal Status Laws*, <https://kafa.org.lb/en/faq/personal-status-law-christian>.

¹⁷ UNDP, UN Women, UNFPA and ESCWA (2018), “Lebanon Country Assessment”, *Gender Justice & The Law*, United Nations Development Programme, New York, <https://www.undp.org/lebanon/publications/gender-justice-and-law-study>.

(*talaq*). Conversely, a married woman's rights to obtain a divorce are very limited and precisely specified.¹⁸ For Sunnis, divorce does not need witnesses and takes place using explicit or commonly used terms, taking into account the man's intent. For Shiites, two male witnesses are required. Muslim and Orthodox Personal Status Codes also establish a waiting period (*iddah*) for the divorced woman until she can remarry and whose length depends on whether she is pregnant, or her former spouse is alive. In Druze marriages, divorce is only granted upon the judge's decision. Moreover, following a divorce, Muslim Personal Status Codes grant the guardianship of a child to the father but establish that the custody belongs to the mother, until a certain age.¹⁹ In Christian communities, the rule varies but tend to give priority over guardianship to the father.²⁰

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?	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 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

Inheritance in Lebanon is governed by two parallel legal systems. The civil system governed by the Law on Successions,²¹ which applies to all non-Muslim individuals, and the different Muslim Personal Status Codes that govern inheritance matters for all Muslim individuals.²² Provisions of the Muslim Personal Status Codes governing inheritance matters follow the principles of Islamic Sharia, whereby female heirs are entitled to half of the inheritance share of male heirs. For instance, under the Personal Status Law for Sunni Muslims (Hanafi) a male heir receives twice as much as a female heir – i.e., a daughter receives half the amount that a son receives, and a widow receives half the amount that a widower receives. The Druze denomination also follows the Hanafi Islamic School of thought, applying similar principles.²³ Under the Law on Successions that applies to all non-Muslim individuals, women and men enjoy equal inheritance rights.

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	!

¹⁸ Human Rights Watch (2015), *Unequal and Unprotected: Women's Rights under Lebanese Personal Status Laws*, Human Rights Watch, https://www.hrw.org/sites/default/files/reports/lebanon0115_ForUpload.pdf.

¹⁹ KAFA (enough) Violence & Exploitation (2023), *Muslim Personal Status Laws*, <https://kafa.org.lb/en/faq/personal-status-law-muslim>.

²⁰ KAFA (enough) Violence & Exploitation (2023), *Christian Personal Status Laws*, <https://kafa.org.lb/en/faq/personal-status-law-christian>.

²¹ Republic of Lebanon (1959), "Loi sur les successions des non-musulmans du 23 juin 1959".

²² Najjar, I. (1979), "Droit laïc et pesanteurs confessionnelles (contribution à l'étude du droit de la famille dans la jurisprudence libanaise)", *Revue internationale de droit comparé*, Vol. 31/2, pp. 285-305.

²³ UNDP, UN Women, UNFPA and ESCWA (2018), "Lebanon: Country Assessment", *Gender Justice & The Law*, United Nations Development Programme, New York, <https://www.undp.org/lebanon/publications/gender-justice-and-law-study>.

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

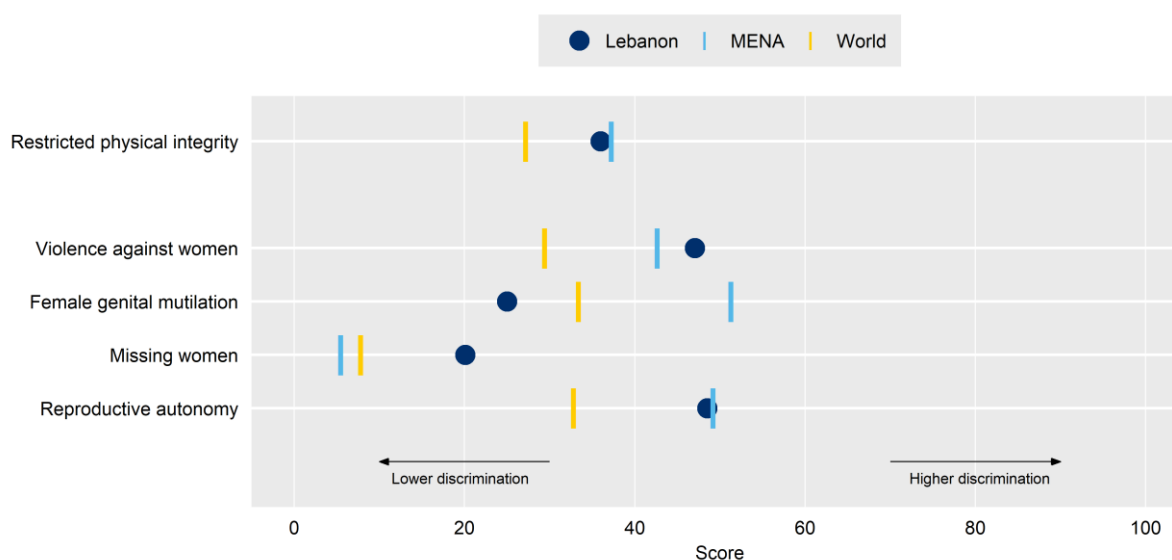
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted physical integrity

Lebanon exhibits medium levels of discrimination within the family with a score of 36, 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 Lebanon experience the highest levels of discrimination in the “Reproductive autonomy” indicator with a score of 49, followed by “Violence against women” and “Female genital mutilation” with scores of 47 and 25, respectively. The lowest levels of discrimination are found in the “Missing women” indicator with a score of 20.

Figure 4. Restricted physical integrity scores for Lebanon, 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 serious concern in Lebanon. In 2023, 18% 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 9% of women aged more than 15 have experienced such violence at least once over the last 12 months.²⁴

These levels of intimate-partner violence are rooted in its widespread social acceptance. In 2023, 47% 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,

²⁴ 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

Lebanon 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 Law on Domestic Violence,²⁵ and its amendment,²⁶ comprehensively define and criminalise domestic violence, extending its protection to physical, psychological, sexual or economic abuses. Although Articles 503 to 506 of the Penal Code²⁷ criminalise rape, they do not ground its definition in the notion of consent and do not specifically cover marital rape. In 2017, Lebanon repealed Article 522 of the Penal Code which exonerated perpetrators of rape if they married their victims, but fell short of repealing Articles 505 and 518, which still exonerates a perpetrator of rape if he marries his victim, who is between the ages of 15 and 18.²⁸ Finally, the Law on Sexual Harassment²⁹ criminalises sexual harassment (Article 2), extending its definition over acts committed in the workplace, in educational establishments, in public spaces and online (Articles 1).

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"?	No	✓
Domestic violence		
Is domestic violence a criminal offence?	Yes	✓
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?	No	!
If the legal definition of rape is based on lack of consent, does this require proof of physical force?	n.a.	n.a.
If the legal definition of rape is based on lack of consent, does this require proof of penetration?	n.a.	n.a.
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?	Yes	✓

²⁵ Republic of Lebanon (2014), "Law No. 293 protecting women and other family members from domestic violence", *Official Gazette No. 21 of 15/05/2014*.

²⁶ Republic of Lebanon (2020), "Law No. 204 amending Law No. 293", *Official Gazette No. 1 of 07/01/2021*.

²⁷ Republic of Lebanon (1942), "Décret législatif No. 340 du 1er mars 1943 relatif au Code pénal".

²⁸ Republic of Lebanon (2019), *Lebanon National Action Plan on United Nations Security Council Resolution 1325 (2019-2022)*, National Commission for Lebanese Women, <https://nclw.gov.lb/wp-content/uploads/2019/12/NCLW-NAP-1325-EN-report-Combined.pdf>.

²⁹ Republic of Lebanon (2020), "Law No. 205 aimed at criminalizing sexual harassment and rehabilitating its victims", *Official Gazette No. 1 of 07/01/2021*.

Question	Answer	Assessment
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>.

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.³⁰

There are no available data in Lebanon that are comparable to other countries on practices and social norms related to female genital mutilation and cutting.

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

Articles 557 of the Penal Code³¹ allows to prosecute FGM/C acts on broad grounds, namely under acts of amputation or removal of organs, including when it leads to the loss of one of the senses. However, the law does not criminalise FGM/C on narrow grounds.

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?	No	✓
Does the law take precedence over informal laws (customary, traditional or religious laws) that allow, condone or prescribe FGM?	n.a.	n.a.

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

³⁰ 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/>.

³¹ Republic of Lebanon (1942), “Décret législatif No. 340 du 1er mars 1943 relatif au Code pénal”.

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 Lebanon, the “missing women” phenomenon is present. The boy-to-girl sex ratio for children aged 0-4 is estimated at 106.6, which means that there are approximately 106.6 boys aged 0-4 for 100 girls of the same age. This ratio is substantially higher than the 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 Lebanon, 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).³² 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.³³

Articles 542 and 543 of the Penal Code³⁴ prohibit and criminalise abortion, stipulating that abortion performed to preserve the honour of a woman constitutes a mitigating excuse (Article 545). However, Article 546 of the Penal Code introduces a legal exception, namely if abortion is the only mean of saving the life of the pregnant woman. It requires the consent of two physicians other than the attending one.³⁵

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?	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	!

³² 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>.

³³ 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>.

³⁴ Republic of Lebanon (1942), “Décret législatif No. 340 du 1er mars 1943 relatif au Code pénal”.

³⁵ Kaddour, A., H. Alameh, K. Melekian and M. El Shareef (2022), “Abortion in Lebanon: Practice and Legality?”, *Al-Raida*, Vol. 99, pp. 55-58.

Question	Answer	Assessment
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?	No	!
Is there any law or national policy that provide free or subsidised access to contraception?	No	!
Does the national school curricula include mandatory and comprehensive sexuality education?	No	!

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

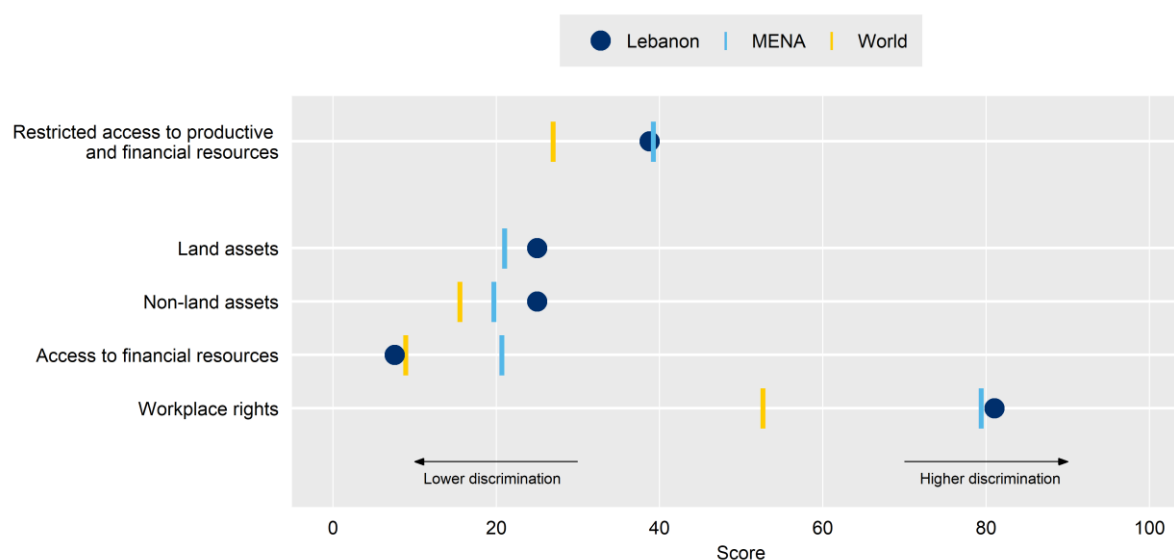
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted access to productive and financial resources

Lebanon exhibits medium levels of discrimination within the family with a score of 39, 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 Lebanon experience the highest levels of discrimination in the “Workplace rights” indicator with a score of 81, followed by “Access to land assets” and “Access to non-land assets” 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 8.

Figure 5. Restricted access to productive and financial resources scores for Lebanon, 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 Lebanon, 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 Lebanon, 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 Lebanon, but the overall access of the population is low. In 2023, 17% of women have a bank account at a financial institution, compared to 25% of men. This translates into women accounting for 43% 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?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to obtaining credit?	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>.

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 21% of employees in a managerial position,³⁶ 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 Lebanon, 36% 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, 62% 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


The law does not mandate equal pay for work of equal value. However, Article 26 of the Labour Code³⁷ mandates equal pay for equal work. Article 27 of the Labour Code prohibits the employment of women in all industries and jobs listed in Annex 1 of the Labour Code, which include, among others, underground work, working with lead, tannery work or cutting animal carcasses. Finally, matters of family and personal status in Lebanon are governed by different Personal Status Codes according to the religion of individuals. In this context, some of these codes establish limitations to married women's ability to work without asking the permission. For instance, under the Personal Status Code of the Armenian Orthodox church, a married women must refrain from exercising any job without her spouse's approval.³⁸

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?	Yes	!
Does the law require women to have permission from their husband or legal guardian to register a business?	No	✓
Regarding women's legal right to take a paid job or work and/or register a business, does the law apply to all groups of women (regardless of race, ethnicity caste, etc.)?	Yes	✓
Are there informal laws (customary, religious, or traditional laws/rules) that create different rights or abilities between men and women when it comes to entering certain professions?	No	✓
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to take a paid job?	No	✓

³⁶ This indicator corresponds to SDG indicator 5.2.2

³⁷ Republic of Lebanon (1946), "Lebanese Code of Labour", *Official Gazette No. 40 of 02/10/1946*.

³⁸ KAFA (enough) Violence & Exploitation (2023), *Christian Personal Status Laws*, <https://kafa.org.lb/en/faq/personal-status-law-christian>.

Question	Answer	Assessment
Are there informal laws (customary, religious, or traditional laws/rules) that require women to have the permission from their husband or legal guardian to register a business?	No	

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

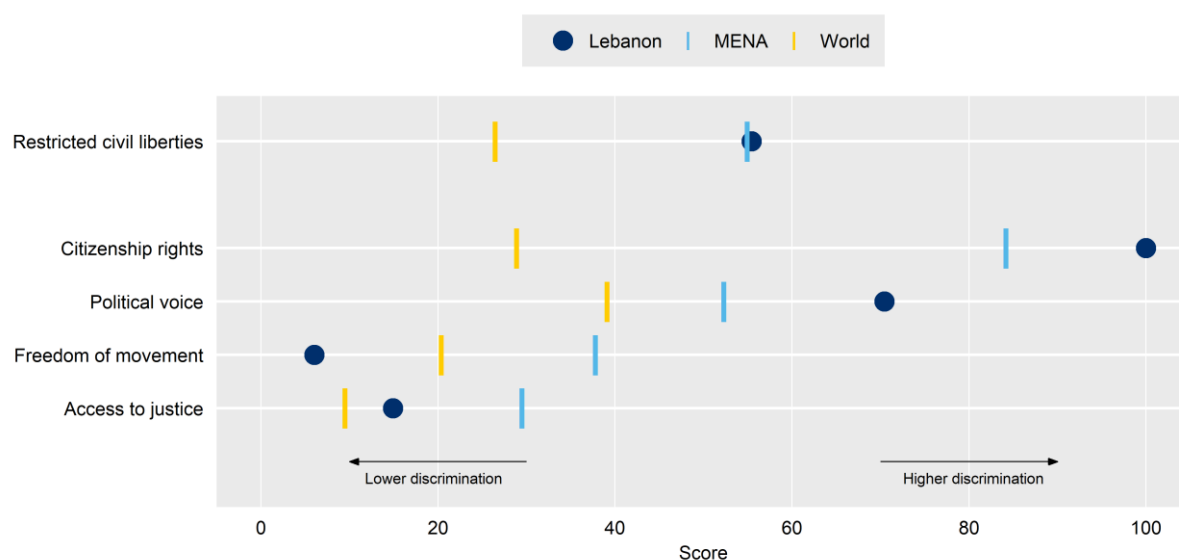
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted civil liberties

Lebanon 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 Lebanon experience the highest levels of discrimination in the “Citizenship rights” indicator with a score of 100, followed by the “Political voice” indicator with a score of 70. The lowest levels of discrimination are found in the “Access to justice” and “Freedom of movement” indicators with scores of 15 and 6 respectively.

Figure 6. Restricted civil liberties scores for Lebanon, 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

Pursuant to Article 1 of the Nationality Law,³⁹ a person is deemed to be Lebanese when born of a Lebanese father. Article 2 stipulates that a Lebanese mother can only grant her Lebanese nationality to her child if the child is born illegitimate. Article 5 of the Nationality Law provides that a foreign woman married to a Lebanese national can acquire the Lebanese nationality after one year of marriage, without any other specific conditions to fulfil. Conversely, Article 3 of the Nationality Law establishes that a foreign man married to a Lebanese woman who wishes to acquire the Lebanese citizenship must prove that he has resided in Lebanon for one uninterrupted year since his marriage. Article 6 also establishes that a Lebanese woman married to a foreigner and who has acquired the citizenship of her spouse can, at her request, abandon her Lebanese citizenship. Article 7 further provides that a woman who has lost her

³⁹ Republic of Lebanon (1925), “Law No. 15 on Lebanese Nationality”.

Lebanese citizenship because of her marriage with a foreigner can regain it after the dissolution of the marriage. The same provisions do not exist for men.

Question	Answer	Assessment
Does the law provide married women with the same rights as married men to acquire nationality?	Yes	✓
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	!
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?	No	!
Does the law provide unmarried women with the same rights as unmarried men to confer nationality to their children?	No	!
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 Lebanon, women feel more unsafe than men, and a large part of the overall population feels that way. Across the country, 59% of women declare not feeling safe walking alone at night in the city or in the area where they live, compared to 47% of men. This translates into women accounting for 56% 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.

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?	Yes	✓
Does the law provide married women with the same rights as married men to travel outside their homes?	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 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 is very low, with women accounting for only 6% 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 46% 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?	No	!
Do constitutional/legislated gender quotas exist to promote women's political representation at the local level?	No	!
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?	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?	No	✓

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

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


Access to justice

Practices related to women's access to justice

In Lebanon, 85% of women do not trust the judicial system and courts, compared to 81% of men. This translates into women accounting for 52% 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	✓
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?	No	✓

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 being judges, advocates or other court officers?	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>.