

Social Institutions and Gender Index

Libya

SIGI Country Profile

17 of June 2024

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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.

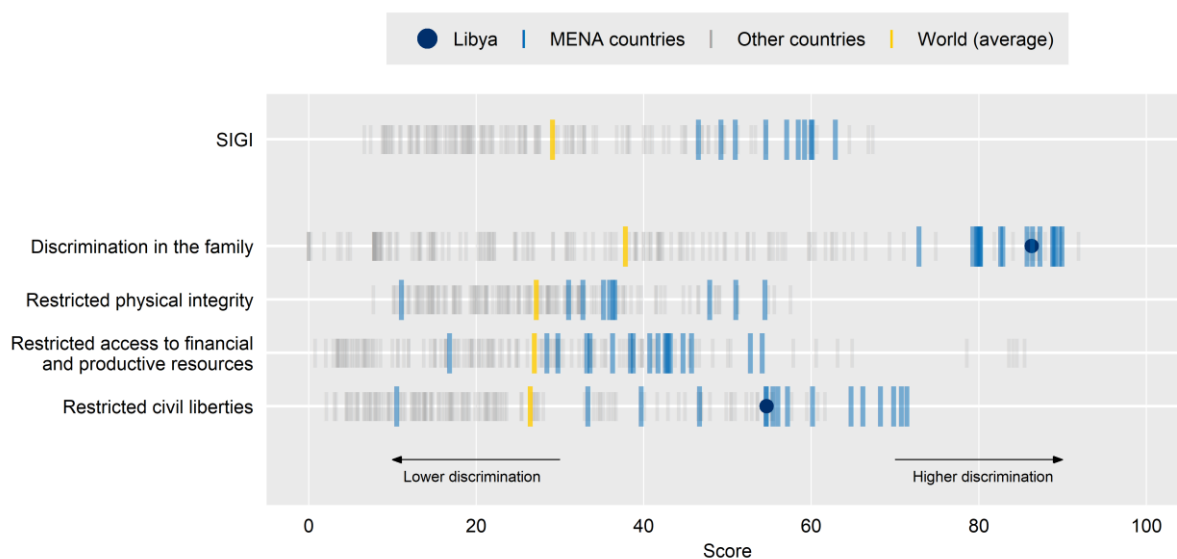
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Social institutions in Libya

The state of gender equality in Libya

The SIGI 2023 profile for Libya 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 Libya, 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, Libya did not obtain a SIGI score due to missing data in the “Restricted physical integrity” and “Restricted access to productive and financial resources” dimensions (Figure 1). The country is missing data on practices related to violence against women and workplace rights – more specifically, (1) the share of women and girls aged 15-49 who have experienced physical and/or sexual violence by a current or former intimate partner at least once during their lifetime and (2) the proportion of women among

managers. The country obtained a score of 86 in the “Discrimination in the family” dimension, followed by “Restricted civil liberties” (55).¹

Legislative framework in Libya

The legal system is based on Civil law and Islamic law, but customary law may also be applied under certain circumstances. Article 1 of the Constitution of Libya declares that Islamic Sharia is the main source of legislation. Article 1 of the Civil Code states that the fundamental legal code is the Constitution, followed by the rest of the legislation and the principles of Islamic law. Should in a specific case these codified laws not apply, customs and traditions are also recognised as an official source of law.

Article 6 of the Constitution recognises and prohibits multiple and intersectional discrimination – an essential provision to enhance gender equality from a legal perspective. Libya ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)² in 1989 but expresses reservations on Articles 2, 16(1)(c) and 16(1)(d).³ Regarding 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, Libya expresses reservations to ensure. Similarly, Libya states that the application of Article 16, which covers equality in marriage and family life, shall be in accordance with the provisions of the Sharia.

Gender-disaggregated, gender-relevant and intersectional data and indicators are essential to better identify policy areas that have strong linkages with gender. In Libya, 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 Libya 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 and financial services in practice.

Significant challenges

Discriminatory social institutions undermine women’s and girls’ rights and opportunities in most 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, and to inherit on equal grounds as men. Moreover, the law does not comprehensively protect women from all forms of violence. For instance, domestic violence and marital rape are not criminalised. The absence of data on the prevalence of violence against women limits the ability to design effective policies to prevent and eradicate it. Furthermore, most of Libya’s legal frameworks contain discriminatory provisions which limit women’s political rights, freedom of movement,

¹ SIGI scores range from 0 to 100, with 0 indicating no discrimination and 100 indicating absolute discrimination. 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].

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

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

citizenship rights, and access to justice. For instance, a woman's testimony does not carry the same evidentiary weight as a man's and a married women does not have the same rights as a man to confer her nationality to her spouse and children.

Summary of results for Libya

Discrimination in the family	Unit	Value
Laws on child marriage	Score	50
Girl child marriage rate ¹	%	0.9
Boy child marriage rate ¹	%	0.1
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”	%	40.1
Share of the population that agrees or strongly agrees that “when a mother works for pay, the children will suffer”	%	64.6
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	%	11.3
Lifetime intimate-partner violence rate ²	%	-
12-month intimate-partner violence rate ²	%	-
Laws on female genital mutilation	%	50
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	105.5
Laws on reproductive autonomy	Score	75
Unmet needs for family planning ⁴	%	25.5

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	%	45.3
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”	%	74.1
Share of the population declaring that “men make better business executives than women do”	%	58.7
Share of women among managers	%	-
Share of firms with a woman as top manager	%	-

Restricted civil liberties	Unit	Value
Laws on citizenship rights	Score	75
Laws on political voice	Score	25
Share of the population declaring that “men make better political leaders than women do”	%	73.5
Share of women in Parliament (lower chamber)	%	16.5
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	%	55.5
Laws on access to justice	Score	75
Share of women among those who declare not having confidence in the judicial system and courts of their country	%	48

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

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

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

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

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

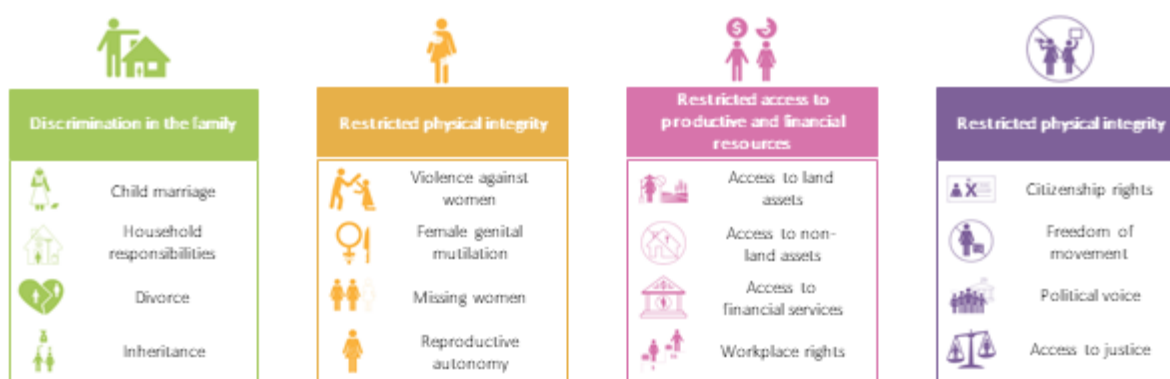
Source: OECD Development Centre/OECD (2023), “Gender, Institutions and Development Database”, <https://doi.org/10.1787/7b0af638-en>.

Results across the SIGI's four dimensions

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



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

Figure 2. Conceptual framework of the fifth edition of the SIGI



Each dimension builds on four indicators which, in turn, build on one to three variables depending on data availability (Figure 2). This section features the results by dimension, examining the pertinent social norms, practices and legal frameworks for each indicator.

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

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

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

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

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

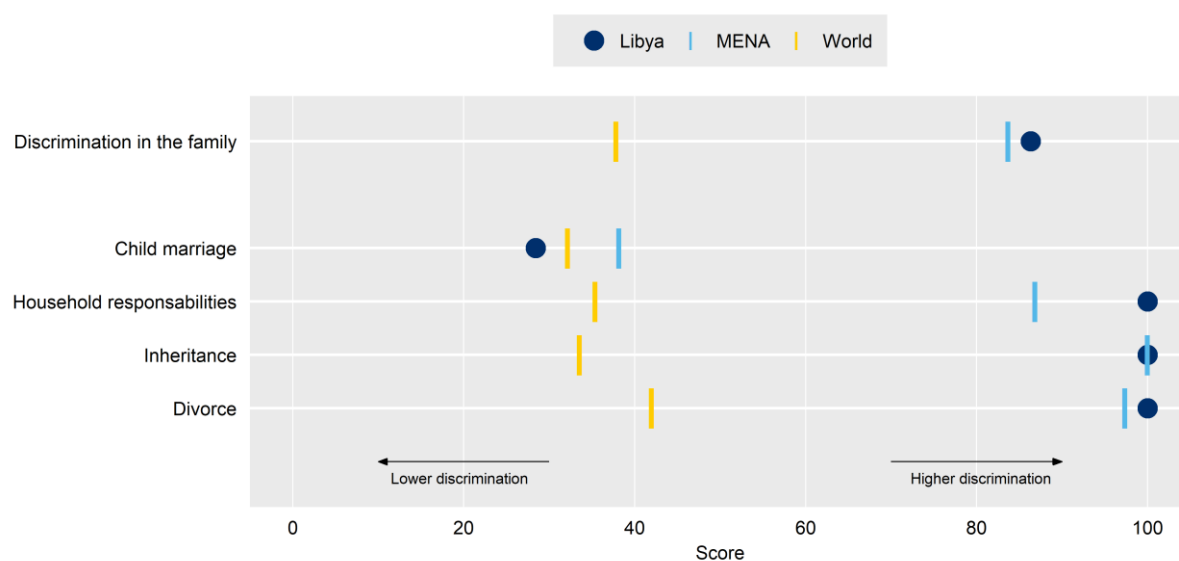
⁵ UN Committee on the Elimination of Discrimination against Women (2015), "General recommendation No. 33 on women's access to justice", *CEDAW/C/GC/33*, United Nations, New York, <https://digitallibrary.un.org/record/807253>.

Discrimination in the family

Libya exhibits very high levels of discrimination within the family with a score of 86, 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 Libya 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 28.

Figure 3. Discrimination in the family scores for Libya, 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 in Libya. In 2023, 1% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 0.1% of boys.

Legal frameworks concerning child marriage

Article 6 of the Law on Marriage and Divorce,⁶ as amended in 2015,⁷ establishes the minimum legal age of marriage for women and men at 18 years. However, Article 6 also authorises individuals to get married

⁶ State of Libya (1984), “Law No. 10 of 1984 on the provisions related to marriage and divorce and their effects”, *Official Gazette No. 10 of 1984*.

⁷ State of Libya (2015), “Law No. 14 of 2015 amending Law No. 10 of 1984 on the provisions related to marriage and divorce and their effects”, *Official Gazette No. 5 of 2015*.

before this legal age with the authorisation of a judge, and after the consent of the guardian, in case of necessity or interest. The legislation only applies to Muslim individuals. Article 9 of the Law on Marriage and Divorce also requires the presence and approval of the woman's male guardian (*wali*), whereas Article 12 forbids the marriage of a Muslim woman with a non-Muslim man. Although there is no separate legal framework governing family matters for non-Muslim individuals, in practice, the Ministry of Endowments and Islamic Affairs (MEIA) administers non-Muslim family law issues, including marriages. The MEIA draws upon neighbouring countries' family law precedents for non-Muslims and determines whether practices of other religious communities pertaining to family issues are consistent with Libyan law.⁸

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?	No	✓
Does the legal age of marriage apply to all groups of women?	No	!
Are there informal laws (customary, traditional or religious laws/rules) that allow or encourage the early marriage of girls?	Yes	!

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

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

Household responsibilities

Practices and social norms related to household responsibilities

There are no available data in Libya 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,⁹ while in the MENA region this ratio is 5.9 – based on countries for which data are available.

However, data on attitudes suggest the presence of prevailing discriminatory social norms that confine women to the household. In Libya, 40% of the population thinks that if a woman earns more than her husband, it is almost certain to cause problems. Moreover, 65% 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, 79% of the population thinks that being a housewife is just as fulfilling as working for pay.

Legal frameworks concerning household responsibilities

Article 18 of the Law on Marriage and Divorce,¹⁰ as amended in 2015,¹¹ stipulates that a married woman must take care of her spouse's comfort and stability – both emotionally and morally –, supervise the marital home, take care of the children and not cause physical or moral harm to her spouse. In contrast, Article 17

⁸ United States Department of State (2022), *2022 Report on International Religious Freedom: Libya*, Office of International Religious Freedom, <https://www.state.gov/reports/2022-report-on-international-religious-freedom/libya/>.

⁹ This indicator corresponds to SDG indicator 5.4.1

¹⁰ State of Libya (1984), "Law No. 10 of 1984 on the provisions related to marriage and divorce and their effects", *Official Gazette No. 10 of 1984*.

¹¹ State of Libya (2015), "Law No. 14 of 2015 amending Law No. 10 of 1984 on the provisions related to marriage and divorce and their effects", *Official Gazette No. 5 of 2015*.

establishes that a married man must provide his spouse alimony, not interfere with his spouse's private money and not cause physical or moral harm to his spouse. Article 32 of the Law No. 17/1992¹² ¹³ grants guardianship rights to the father, with the mother retaining custody rights pursuant to Articles 17, 62 and 63 of the Law on Marriage and Divorce.

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?	Yes	✓
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being recognised as the head of household?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to being the legal guardians of their children?	Yes	!
Are there informal laws (customary, traditional or religious laws/rules) that create different rights or abilities between men and women when it comes to the choice of where to live?	No	✓

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

Libya's Law on Marriage and Divorce introduces many restrictions regarding women's rights to initiate a divorce and finalise it. Article 28 of the Law on Marriage and Divorce,¹⁴ as amended in 2015,¹⁵ grant a married man the right to divorce his spouse at will, without any restrictions (*talaq*). Conversely, pursuant to Article 35, a married woman's rights to obtain a divorce are very limited and precisely codified. Articles 39 to 46 of the Law on Marriage and Divorce lists the grounds under which a woman is allowed to ask for a divorce. Finally, in line with the principles of the Sharia, Article 58 grants married woman the right to seek divorce by *khul'* – the process whereby the woman obtains divorce in exchange of paying her spouse an agreed financial compensation. Article 52 of the Law on Marriage and Divorce also establishes a waiting period (*iddah*) for the divorced woman until she can remarry and whose length depends on whether she is pregnant or not. In line with principles of the Islamic Sharia, Articles 62 and 63 establish that, following a divorce, the custody of a child belongs to the mother, followed by the maternal grandmother, the paternal grandmother, female relatives and, finally, male relatives. Finally, although there is no separate legal framework governing family matters for non-Muslim individuals, in practice, the Ministry of Endowments and Islamic Affairs (MEIA) administers non-Muslim family law issues, including divorces. The MEIA draws upon neighbouring countries' family law precedents for non-Muslims and determines whether practices of other religious communities pertaining to family issues are consistent with Libyan law.¹⁶

Question	Answer	Assessment
Do women and men have the same rights to initiate/file for a divorce?	No	!

¹² State of Libya (1992), "Law No. 17 of 1992 regulating the status of minors and the like".

¹³ Musawah (2017), *Libya: Overview of Muslim Family Laws & Practice*, Musawah: For Equality in the Family, Kuala Lumpur, Malaysia, <https://www.musawah.org/wp-content/uploads/2019/03/Libya-Overview-Table.pdf>.

¹⁴ State of Libya (1984), "Law No. 10 of 1984 on the provisions related to marriage and divorce and their effects", *Official Gazette No. 10 of 1984*.

¹⁵ State of Libya (2015), "Law No. 14 of 2015 amending Law No. 10 of 1984 on the provisions related to marriage and divorce and their effects", *Official Gazette No. 5 of 2015*.

¹⁶ United States Department of State (2022), *2022 Report on International Religious Freedom: Libya*, Office of International Religious Freedom, <https://www.state.gov/reports/2022-report-on-international-religious-freedom/libya/>.

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

Pursuant to Article 879 of the Civil Code¹⁷ and to Article 1 of the Law on women's inheritance rights,¹⁸ legal provisions governing inheritance matters follow the principles of Islamic Sharia, whereby female heirs are entitled to half of the inheritance share of male heirs. In line with these principles, 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).¹⁹ Finally, although there is no separate legal framework governing family matters for non-Muslim individuals, in practice, the Ministry of Endowments and Islamic Affairs (MEIA) administers non-Muslim family law issues, including inheritance. The MEIA draws upon neighbouring countries' family law precedents for non-Muslims and determines whether practices of other religious communities pertaining to family issues are consistent with Libyan law.²⁰

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?	No	✓

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

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

¹⁷ State of Libya (1954), "Libyan Civil Code", *Official Gazette No. 1 (special issue) of 1954*.

¹⁸ State of Libya (1959), "Law No. 6 of 1959 regarding the protection of women's right to inheritance".

¹⁹ Musawah (2017), *Libya: Overview of Muslim Family Laws & Practice*, Musawah: For Equality in the Family, Kuala Lumpur, Malaysia, <https://www.musawah.org/wp-content/uploads/2019/03/Libya-Overview-Table.pdf>.

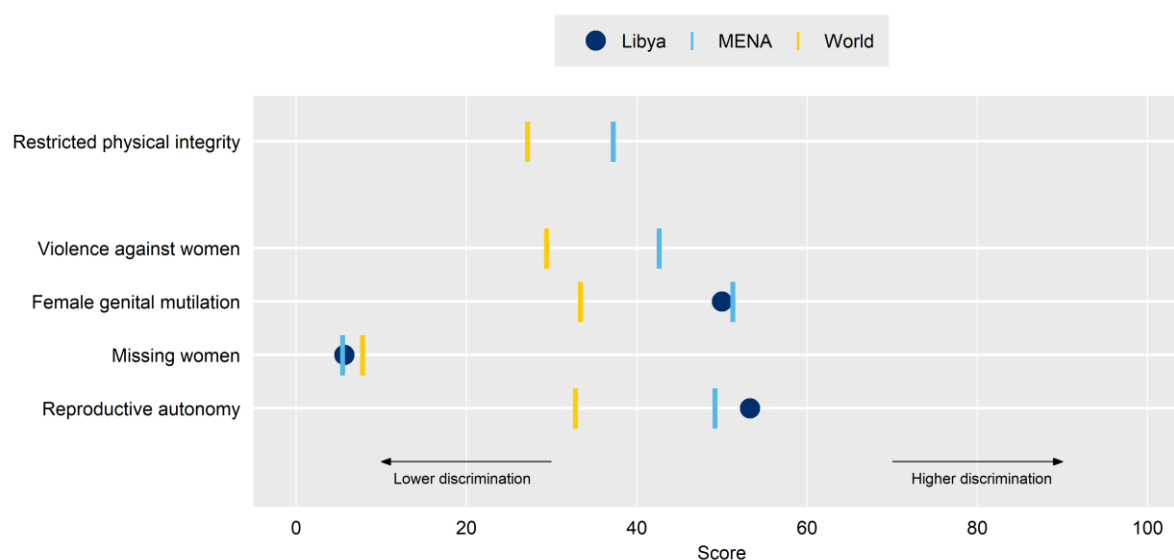
²⁰ United States Department of State (2022), *2022 Report on International Religious Freedom: Libya*, Office of International Religious Freedom, <https://www.state.gov/reports/2022-report-on-international-religious-freedom/libya/>.

Restricted physical integrity

Libya did not obtain a score in the “Restricted physical integrity” dimension because of missing data points in certain underlying variables – namely the share of women who have experienced intimate-partner violence at least once over the last 12 months or during their lifetime.

Nevertheless, scores could be calculated in the remaining indicators of the dimension. In this dimension, women and girls in Libya experience the highest levels of discrimination in the “Reproductive autonomy” indicator with a score of 53, followed by “Female genital mutilation” with a score of 50. The lowest levels of discrimination are found in the “Missing women” indicator with a score of 6.

Figure 4. Restricted physical integrity scores for Libya, 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

There are no available data in Libya that are comparable to other countries on the prevalence of intimate-partner violence against women – whether it is calculated over their lifetime or during the last 12 months.

Nevertheless, the social acceptance of intimate-partner violence remains present. In 2023, 11% 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

Libya 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. A draft law on combatting violence against women is under review.²¹ Domestic violence is not defined nor criminalised, although Article 17 of Law on Marriage and Divorce²² stipulates that a married man must not cause physical or moral harm to his spouse. Although Articles 407 of the Penal Code²³ criminalises rape, it does not ground its definition in the notion of consent and does not specifically cover marital rape. Moreover, Article 424 of the Penal Code stipulates that the offense and penalty shall be extinguished if the offender marries the woman against whom the offense has been committed, provided that they remain married for at least three years. Finally, Article 408 of the Penal Code criminalises acts assimilated to sexual harassment but does not specifically mention in which places or contexts.

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?	No	!
Does domestic violence legislation cover physical abuse?	No	!
Does domestic violence legislation cover sexual abuse?	No	!
Does domestic violence legislation cover psychological abuse?	No	!
Does domestic violence legislation cover economic abuse?	No	!
Are there any exceptions included in informal laws (traditional, religious, and/or customary rules/laws) that reduce penalties for domestic violence?	No	✓
Rape		
Is rape a criminal offence?	Yes	✓
Is the legal definition of rape based on lack of consent?	No	!
If the legal definition of rape is based on lack of consent, does this require proof of physical force?	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?	No	!
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>.

²¹ UNSMIL (2021), *Facilitated by the UN, national experts adopt a draft law on combatting violence against women in Libya*, United Nations Support Mission in Libya, <https://unsmil.unmissions.org/facilitated-un-national-experts-adopt-draft-law-combatting-violence-against-women-libya>.

²² State of Libya (1984), "Law No. 10 of 1984 on the provisions related to marriage and divorce and their effects", *Official Gazette No. 10 of 1984*.

²³ State of Libya (1953), "Penal Code".

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.²⁴

There are no available data in Libya 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 379, 380 and 381 of the Penal Code²⁵ allows to prosecute FGM/C acts on broad grounds. In particular, Article 381 criminalises acts inflicting serious injuries that result in the loss or permanent impairment of a sense, or in the loss of an organ and permanent of its use. 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?	Yes	
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

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.

²⁴ 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/>.

²⁵ State of Libya (1953), “Penal Code”.

In Libya, the “missing women” phenomenon is present. The boy-to-girl sex ratio for children aged 0-4 is estimated at 105.5, which means that there are approximately 105.5 boys aged 0-4 for 100 girls of the same age. This ratio is slightly 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 Libya, the gap between women’s reproductive intentions and their contraceptive behaviour is substantial, with 26% 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 390, 391 and 392 of the Penal Code²⁸ prohibit and criminalise abortion, stipulating that abortion performed to preserve the honour of a woman constitutes a mitigating excuse (Article 394). However, Article 19 of the Law on medical liability²⁹ introduces a legal exception, namely if abortion is necessary to save the mother’s life.

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	!
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?	Yes	!
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	!

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 State of Libya (1953), “Penal Code”.

²⁹ State of Libya (1986), “Law No. 17 of 1986 regarding medical liability”, *Official Gazette No. 28 of 1986*.

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

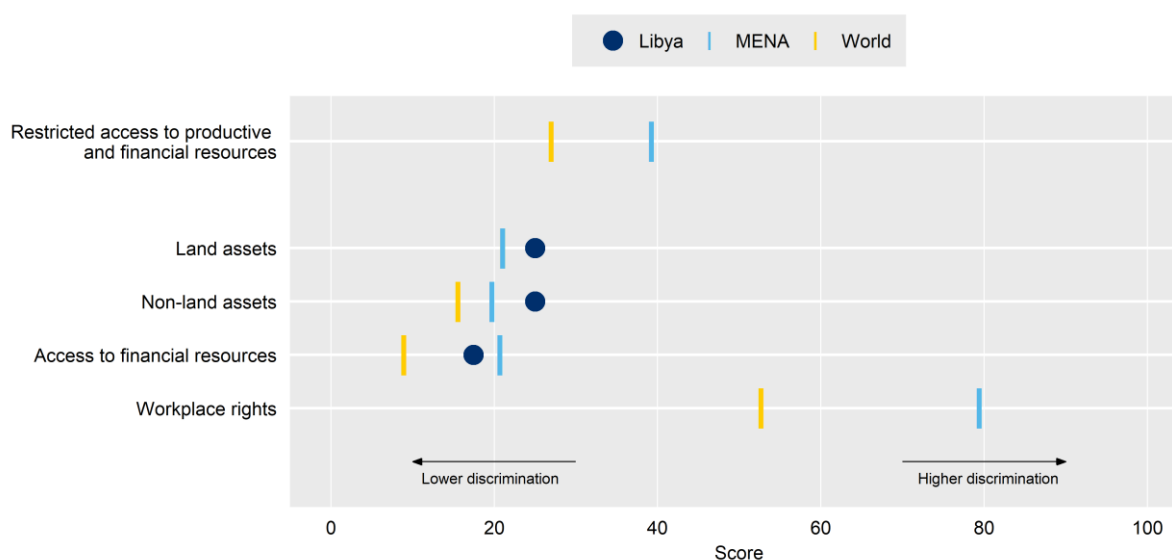
Source: OECD Development Centre/OECD (2023), *SIGI 2023 Legal Survey*, <https://oe.cd/sigi-dashboard>.

Restricted access to productive and financial resources

Libya did not obtain a score in the “Restricted access to productive and financial resources” dimension because of missing data points in certain underlying variables – namely the share of women among managers.

Nevertheless, scores could be calculated in the remaining indicators of the dimension. In this dimension, women and girls in Libya experience the highest levels of discrimination in 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 17.

Figure 5. Restricted access to productive and financial resources scores for Libya, 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/10.1787/33be96e-en>.

Access to land assets

Practices related to women’s access to secure land assets

In Libya, 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 Libya, 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 remain limited in Libya, and the overall access of the population is quite high. In 2023, 60% of women have a bank account at a financial institution, compared to 71% of men. This translates into women accounting for 45% 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?	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

There are no available data in Libya that are comparable to other countries on the proportion of women among managers or the share of companies in the country headed by women. Worldwide, in 2023 and across countries with available data, women account for 25% of employees in a managerial position, while in the MENA region women account for 14% of them.

Nevertheless, discriminatory social norms establish men as the main breadwinners and more fit to hold leadership positions. In Libya, 59% 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, 74% 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 24 of the Labour Law³⁰ stipulates that women should not be employed in works which are not familiar with a woman's nature, as specified by governmental decision.

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

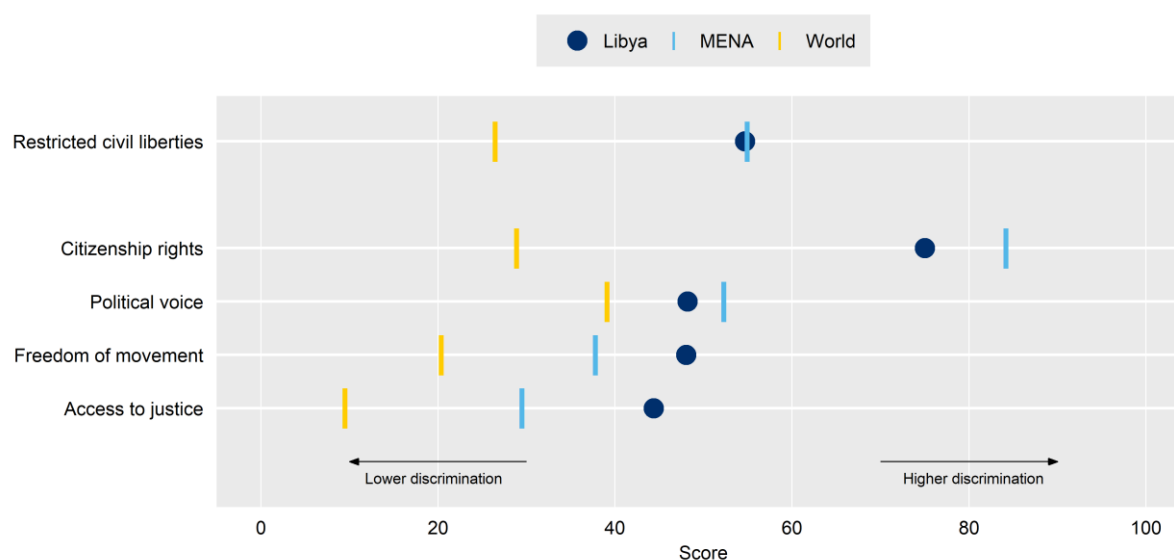
³⁰ State of Libya (2010), "Law No. 12 of 2010 on labour relations".

Restricted civil liberties

Libya 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 Libya experience the highest levels of discrimination in the “Citizenship rights” indicator with a score of 75, followed by the indicators “Political voice” and “Freedom of movement” with scores of 48 for both, and by the “Access to justice” indicator with a score of 44, still denoting high levels of discrimination.

Figure 6. Restricted civil liberties scores for Libya, 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 Articles 3 and 4 of the Nationality Law,³¹ a child born to a Libyan father is also Libyan. Conversely, a Libyan mother can confer her nationality to her child only if the father is unknown (Article 3). Article 9 of the Nationality Law establishes a series of conditions and requirements to obtain the Libyan citizenship, including a minimum period of continuous residence of 10 years, a stable source of income, to be of good conduct and to be aged less than 50 years. Article 10 further specifies that a foreign woman married to a Libyan national is exempted from all these conditions, provided that the marriage lasts at least two years. This is not the case for a foreign man married to a Libyan national, who therefore still needs to fulfil the requirements established by Article 9. Article 9 also stipulates that Libyan nationality cannot be conferred to Palestinian nationals, except to a Palestinian woman married to a Libyan national.

³¹ State of Libya (2010), “Law No. 24 of 2010 on the Libyan Nationality”.

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?	Yes	✓
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?	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?	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 Libya, women feel more unsafe than men, and a large part of the overall population feels that way. Across the country, 51% of women declare not feeling safe walking alone at night in the city or in the area where they live, compared to 33% of men. This translates into women accounting for 55% 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 1 of the Law on ID Cards³² stipulates that any Libyan resident over the age of 16 years must obtain a personal ID card, except non-working women. Articles 5 and 8 of the Law on Travel Documents³³ stipulate that a male passport holder may include the name of his spouse and children on his passport, provided they fulfil the conditions to hold the Libyan nationality. The same provision does not exist for women.

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)	No	!
Can an unmarried woman apply for a national identity card in the same way as an unmarried man? (in terms of rights and procedures)	No	!
Can a married woman apply for a passport in the same way as a married man (in terms of rights and procedures)?	No	!
Can an unmarried woman apply for a passport in the same way as an unmarried man (in terms of rights and procedures)?	Yes	✓

³² State of Libya (1963), "Law No. 18 of 1963 regarding personal ID cards".

³³ State of Libya (1985), "Law No. 4 of 1985 regarding Travel Documents", *Official Gazette No. 15 of 1985*.

Question	Answer	Assessment
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 low, with women accounting for 17% 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 73% 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 Libya, 57% of women do not trust the judicial system and courts, compared to 50% of men. This translates into women accounting for 48% of those who do not trust the country's judicial system.

Legal frameworks concerning women's access to justice

In line with the principles of Islamic Sharia, a woman's testimony does not always carry the same evidentiary weight as a man's testimony. For instance, Article 14 of the Law on Marriage and Divorce³⁴ establishes that, in order to ensure the validity of a marriage contract, two male witnesses are equivalent to one male and two female witnesses.

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?	No	!
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?	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?	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>.

³⁴ State of Libya (1984), "Law No. 10 of 1984 on the provisions related to marriage and divorce and their effects", *Official Gazette No. 10 of 1984*.