

Social Institutions and Gender Index

Syria

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.

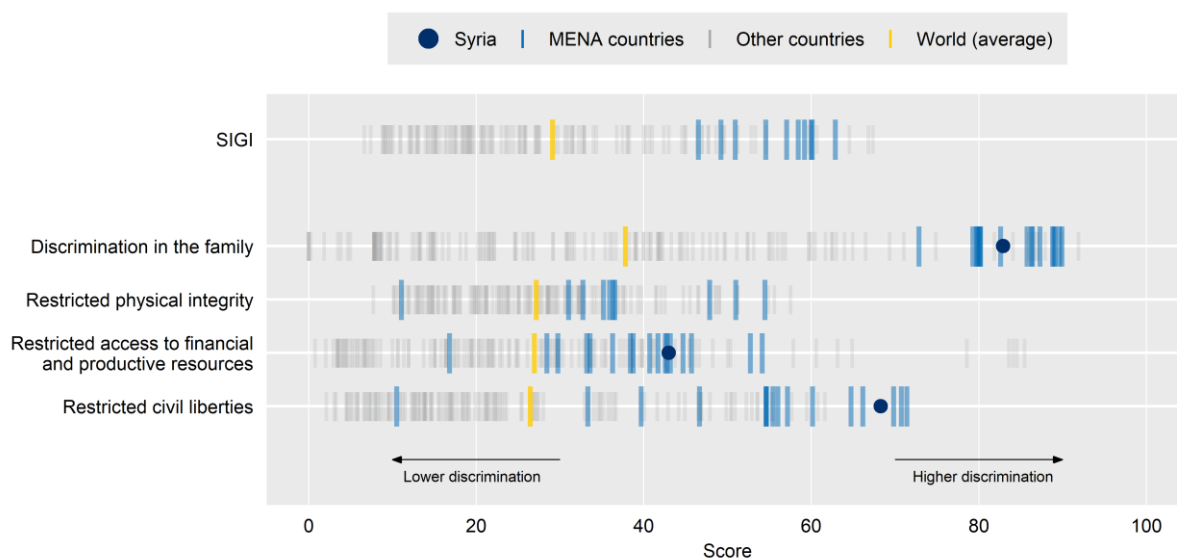
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Social institutions in Syria

The state of gender equality in Syria

The SIGI 2023 profile for Syria 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 Syria, 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, Syria did not obtain a SIGI score due to missing data in the “Restricted physical integrity” dimension (Figure 1). The country misses data on attitudes and practices related to violence against women – more specifically, (1) the share of women aged 15-49 who consider a husband is justified in hitting or beating his wife under certain circumstances and (2) 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. The country obtained a score of 83 in the “Discrimination in the family” dimension,

followed by “Restricted civil liberties” (68), and “Restricted access to productive and financial resources” (43).¹

Legislative framework in Syria

The legal system is based on Civil Law and Islamic law. Article 3 of the Constitution stipulates that Islamic jurisprudence shall be the major source of legislation. It also recognises freedom of religion and states that the personal status of religious confessions shall be protected and respected. Muslim, Christian and Druze communities have their own codified personal status laws regulating marriage, divorce, child custody and inheritance.²

Article 33 of the Constitution recognises and prohibits multiple and intersectional discrimination – an essential provision to enhance gender equality from a legal perspective. Moreover, Syria ratified the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)³ in 2003 but holds reservations on Articles 2, 9(2), 15(4), 16(1), 16(2) and 29(1).⁴ Syria expresses reservations on all the articles that are not in accordance with the provisions of the Islamic Sharia. Examples include Article 16(1), which refers to the equality of rights between women and men regarding responsibilities during marriage and at its dissolution, as well as to choose a family name, profession, and occupation, or Article 16(2), which covers the betrothal and marriage of a child.

Gender-disaggregated, gender-relevant and intersectional data and indicators are essential to better identify policy areas that have strong linkages with gender. In Syria, 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 Syria 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. In 2020, the Personal Status Law of 1953 was amended, entitling women to marry without their guardian’s approval if they are 18 years old, providing women with the right to invalidate a marriage if imposed by her guardian without her overt consent, and allowing women to file for divorce. Additionally, the amendment of the Civil Status Law in 2021 now grants women the same rights as men to be recognised as head of the household. These amendments represent important steps, but further reforms are needed to eliminate all discriminatory provisions.

Significant challenges

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 Mousa, D. (2018), *Syrian Personal Status Law*, Friedrich Ebert Stiftung, Beirut, <https://library.fes.de/pdf-files/bueros/beirut/14969.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&mtmsg_no=IV-8&chapter=4.

Discriminatory social institutions undermine women's and girls' rights and opportunities in many other spheres of their lives. The Personal Status Law restricts 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 women to obey her spouse. Moreover, legal loopholes put women's physical integrity and reproductive rights at risk. For instance, female genital mutilation and cutting (FGM/C) is not prohibited and the law neither criminalises domestic violence nor marital rape and allows for reduced penalties in case of "honour crimes." The absence of data on the prevalence of violence against women limits the ability to design effective policies to prevent and eradicate it. Discriminatory provisions also limit women's freedom of movement and economic empowerment and undermine their citizenship rights. For instance, women are not allowed to enter certain professions or work the same night hours as men and a woman does not have the same rights as a man to confer her nationality to her spouse and children.

Summary of results for Syria

| Discrimination in the family | Unit | Value |
|---|-------|-------|
| Laws on child marriage | Score | 75 |
| Girl child marriage rate ¹ | % | 9.7 |
| Boy child marriage rate ¹ | % | 0.2 |
| Laws on household responsibilities | Score | 75 |
| Share of the population that agrees or strongly agrees that “if a woman earns more than her husband, it is a problem” | % | - |
| Share of the population that agrees or strongly agrees that “when a mother works for pay, the children will suffer” | % | - |
| 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 | % | - |
| Lifetime intimate-partner violence rate ² | % | - |
| 12-month intimate-partner violence rate ² | % | - |
| Laws on female genital mutilation | % | 100 |
| 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 | 104.7 |
| Laws on reproductive autonomy | Score | 75 |
| Unmet needs for family planning ⁴ | % | 12.5 |
| 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 | 0 |
| Share of women among bank account owners | % | 42.2 |
| 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” | % | - |
| Share of the population declaring that “men make better business executives than women do” | % | - |
| Share of women among managers | % | 8.9 |
| Share of firms with a woman as top manager | % | - |
| 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” | % | - |
| Share of women in Parliament (lower chamber) | % | 11.2 |
| Laws on freedom of movement | Score | 75 |
| Share of women among those who declare not feeling safe walking alone at night in the city or area where they live | % | 64.8 |
| 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 | % | 43.1 |

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.

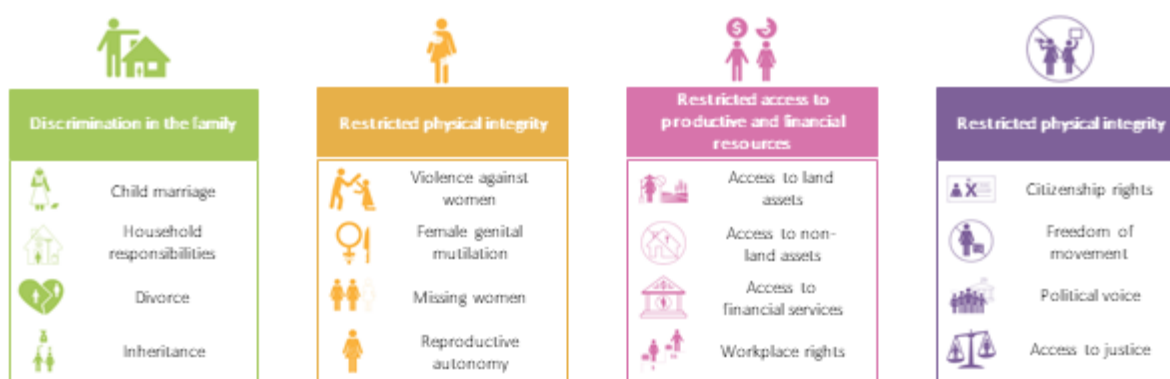
Source: OECD Development Centre/OECD (2023), “Gender, Institutions and Development Database”, <https://doi.org/10.1787/7b0af638-en>.

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.

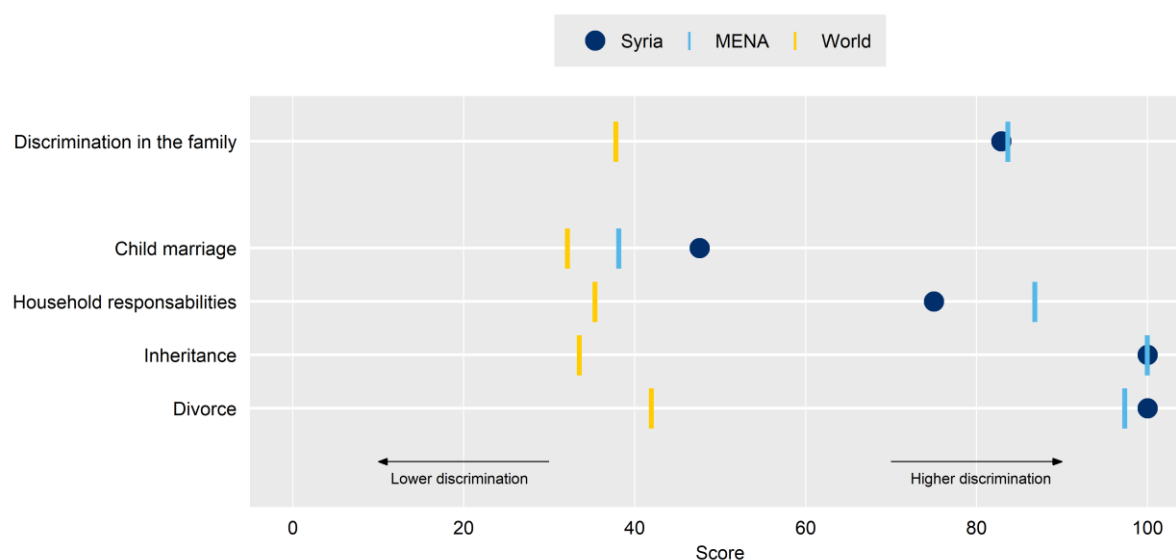
⁶ UN Committee on the Elimination of Discrimination against Women (2015), "General recommendation No. 33 on women's access to justice", *CEDAW/C/GC/33*, United Nations, New York, <https://digitallibrary.un.org/record/807253>.

Discrimination in the family

Syria exhibits very high levels of discrimination within the family with a score of 83, 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 Syria experience the highest levels of discrimination in the “Inheritance” and “Divorce” indicators with scores of 100 for both, followed by “Household responsibilities” with a score of 75. The lowest levels of discrimination are found in the “Child marriage” indicator with a score of 48, still denoting high levels of discrimination.

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



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

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

Child marriage

Practices related to child marriage

Child marriage remains a concern in Syria, primarily affecting girls. In 2023, 10% of girls aged 15-19 were or are still married, divorced, widowed or in an informal union, compared to 0.2% of boys. In addition, 13% 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

Personal matters (marriage, divorce, child custody and inheritance) of the different religious communities are governed by their respective personal status laws. Article 16 of the Personal Status Law for Muslims,⁸ as amended, as well as Article 2 of the Druze Personal Status Law,⁹ set the minimum legal age for women and men at 18 years. For both Muslims and Druze, the law introduces exceptions to the minimum legal age of marriage. Upon the approval of a judge, minors below the age of 18 years can get married. Meanwhile, Article 800 of the Personal Status Law for Syrian Catholics¹⁰ establishes the minimum age of marriage at 16 years for boys and at 14 years for girls.

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

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

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

Household responsibilities

Practices and social norms related to household responsibilities

There are no available data in Syria that are comparable to other countries on practices and social norms related to the division of household responsibilities. In 2023, across countries with available data, women dedicate 2.6 times more time on unpaid care and domestic work than men¹¹ worldwide, while in the MENA region this ratio is 5.9. Moreover, 56% of the world's population believes that when women work, the children will suffer. In the MENA region, this percentage reaches 70% – based on countries for which data are available.

Legal frameworks concerning household responsibilities

The personal status laws for Muslims, Druze and Syrian Catholics establish the father as legal guardian for the children. Informal unions are not recognised. For instance, Article 170 of the Personal Status Law for Muslims,¹² as amended, as well as Article 81 of the Druze Personal Status Law,¹³ stipulate that the legal guardian of a child is in priority the father.

| Question | Answer | Assessment |
|---|--------|------------|
| Does the law provide women with the same rights as men to be “head of household” or “head of family”? | Yes | ✓ |
| Does the law provide women with the same rights as men to be the legal guardians of their children during marriage? | No | ! |
| Does the law provide women with the same rights as men to be legal guardians of their children in informal unions? | No | ! |

⁸ Syrian Arab Republic (1953), “Law No. 59 of 1953 (Personal Status Law)”.

⁹ Syrian Arab Republic (2017), “Law No. 58 of 2017 (Personal Status Law for Druze)”.

¹⁰ Syrian Arab Republic (2006), “Law No. 31 of 2006 (Personal Status Law for Catholic Communities)”.

¹¹ This indicator corresponds to SDG indicator 5.4.1

¹² Syrian Arab Republic (1953), “Law No. 59 of 1953 (Personal Status Law)”.

¹³ Syrian Arab Republic (2017), “Law No. 58 of 2017 (Personal Status Law for Druze)”.

| Question | Answer | Assessment |
|--|--------|------------|
| 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? | Yes | |

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

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

Divorce

Legal frameworks concerning divorce

Personal matters (marriage, divorce, child custody and inheritance) of the different religious communities are governed by their respective personal status laws. Articles 85-91 of the Personal Status Law for Muslims,¹⁴ as amended, establish that Muslim men can seek an administrative divorce at their own will. Muslim women can file for divorce in Sharia courts, but only under specific circumstances as defined by the law (e.g., in case of marital conflict or lack of spousal maintenance). Druze women are only able to file for divorce if allowed by a judge. Finally, Christians have multiple and complex provisions for divorce, which vary across the distinct denominations. A Christian divorce cannot be administered by the man alone but must be issued by the judge, based on a decision made at the religious courts.¹⁵ Meanwhile Articles 139-146 of the Personal Status Law, which regulate child custody for Muslims and Druze, establish that child custody belongs in priority to the mother until the child reaches the age of 15 years. The Personal Status Law for Syrian Catholics¹⁶ conditions the right of a mother or a father to child custody to the best interest of the child.

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

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

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

Inheritance

Legal frameworks concerning inheritance rights

Provisions on inheritance of Personal Status Law,¹⁷ as amended, apply to all religious communities, except for most Christian denominations who follow their own laws according to which men and women have

¹⁴ Syrian Arab Republic (1953), "Law No. 59 of 1953 (Personal Status Law)".

¹⁵ Mousa, D. (2018), *Syrian Personal Status Law*, Friedrich Ebert Stiftung, Beirut, <https://library.fes.de/pdf-files/bueros/beirut/14969.pdf>.

¹⁶ Syrian Arab Republic (2006), "Law No. 31 of 2006 (Personal Status Law for Catholic Communities)".

¹⁷ Syrian Arab Republic (1953), "Law No. 59 of 1953 (Personal Status Law)".

equal inheritance rights¹⁸ – such as Article 180 of the Personal Status Law for Syrian Catholics.¹⁹ In contrast, the Personal Status Law follows the principles of Islamic Sharia, whereby female heirs are entitled to half of the inheritance share of male heirs. Article 269 establishes that sons are entitled to twice the share received by daughters. Articles 268 state that a surviving widower receives one half of the estate (or one quarter if there are surviving children), whereas a surviving widow receives one quarter of the estate (or one eighth if there are surviving children).

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

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

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

¹⁸ Mousa, D. (2018), *Syrian Personal Status Law*, Friedrich Ebert Stiftung, Beirut, <https://library.fes.de/pdf-files/bueros/beirut/14969.pdf>.

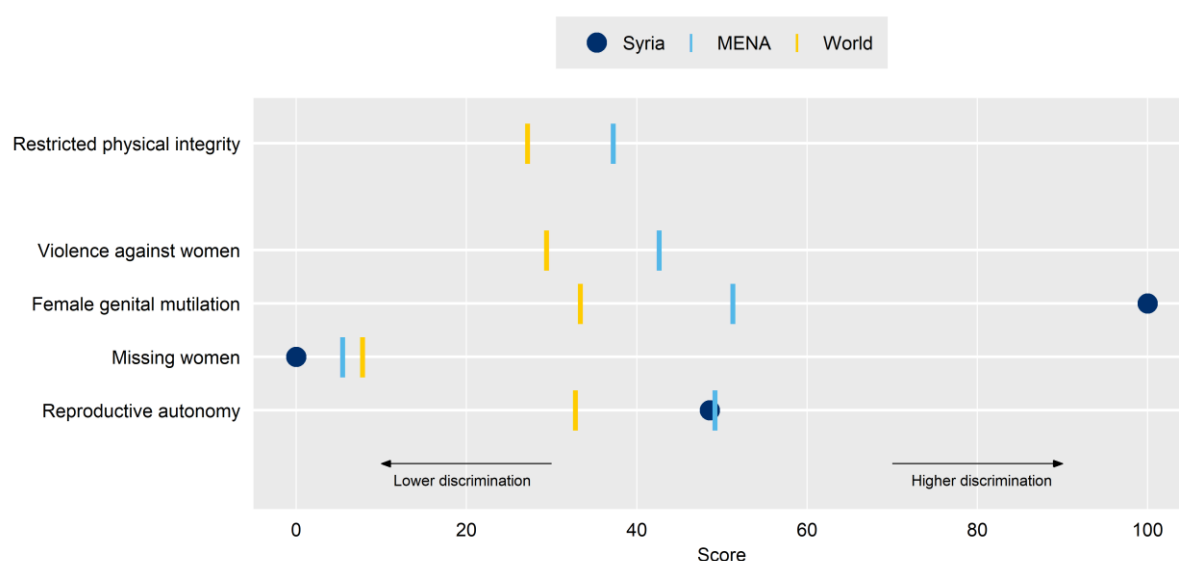
¹⁹ Syrian Arab Republic (2006), "Law No. 31 of 2006 (Personal Status Law for Catholic Communities)".

Restricted physical integrity

Syria did not obtain a score in the “Restricted physical integrity” dimension because of missing data points in certain underlying variables – namely (1) the share of women who have experienced intimate-partner violence at least once over the last 12 months or during their lifetime, and (2) the share of women who consider a husband is justified in hitting or beating his wife under certain circumstances.

Nevertheless, scores could be calculated in the remaining indicators of the dimension. In this dimension, women and girls in Syria experience the highest levels of discrimination in the “Female genital mutilation” indicator with a score of 100, followed by “Reproductive autonomy” with a score of 49. No discrimination is found in the “Missing women” indicator with a score of 0.

Figure 4. Restricted physical integrity scores for Syria, 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 Syria that are comparable to other countries on the prevalence of intimate-partner violence against women nor on the social acceptance of it – whether it is calculated over their lifetime or during the last 12 months. In 2023, across countries with available data, 30% 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 the MENA region this percentage reaches 30%.

Legal frameworks concerning violence against women

Syria does not have a dedicated law addressing all forms of violence against women. Different forms of violence against women (such as domestic violence or sexual violence) are covered in separate or general pieces of legislation. Article 548 of the Penal Code,²⁰ as amended, notably in 2011,²¹ provides for reduced penalties in cases of so-called “honour crimes.” A man who murders or injures his spouse, sister, mother or daughter because he catches them committing illegitimate sexual acts will face at least two years of prison, compared to a usual sentence of at least 15 years of hard labour for intentional murder (Article 533). Under the existing legal framework, domestic violence is not criminalised. Article 489 of the Penal Code criminalises rape as non-consensual sexual intercourse, but upon the use of violence or threat. The definition of rape does not explicitly cover marital rape.

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

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

²⁰ Syrian Arab Republic (1949), “Legislative Decree No. 148 of 1949 promulgating the General Penal Code”.

²¹ Syrian Arab Republic (2011), “Legislative Decree No. 1 of 2011 amending the Penal Code promulgated by Legislative Decree No. 148 of 1949”.

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.²²

There are no available data in Syria 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)

Syria's legal framework fails to protect women and girls from FGM, whether on broad or narrow grounds.

| Question | Answer | Assessment |
|--|--------|------------|
| Does the law criminalise FGM/C on broad or narrow grounds? | No | ! |
| 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.

In Syria, the “missing women” phenomenon is not an issue. The boy-to-girl sex ratio for children aged 0-4 is estimated at 104.7, which means that there are approximately 104.7 boys aged 0-4 for 100 girls of the same age, which is in line with a natural sex ratio at birth.

Reproductive autonomy

Practices related to women's reproductive autonomy

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

²² 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/>.

In Syria, the gap between women's reproductive intentions and their contraceptive behaviour exists, with 13% 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).²³ 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.²⁴

Articles 525 to 532 of the Penal Code,²⁵ as amended, prohibit and criminalise abortion. Article 47(b) of the Law of Practicing Medical Professions²⁶ introduces a legal exception and allows doctors to carry out an abortion only if it is necessary to save the pregnant woman'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? | 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? | Yes | ✓ |
| Does the national school curricula include mandatory and comprehensive sexuality education? | No | ! |

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

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

²³ 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>.

²⁴ 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>.

²⁵ Syrian Arab Republic (1949), "Legislative Decree No. 148 of 1949 promulgating the General Penal Code".

²⁶ Syrian Arab Republic (1970), "Legislative Decree No. 12 of 1970 promulgating the Law of Practicing Medical Professions in the Syrian Arab Republic".

Restricted access to productive and financial resources

Syria exhibits high levels of discrimination within the family with a score of 43, 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 Syria experience the highest levels of discrimination in the “Workplace rights” indicator with a score of 91, followed by the “Access to land assets” and “Access to non-land assets” indicators, with a score of 25 for both. The lowest levels of discrimination in this dimension are found in the “Access to financial services” indicator with a score of 8.

Figure 5. Restricted access to productive and financial resources scores for Syria, 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 Syria, 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 Syria, 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 Syria, but the overall access of the population is low. In 2023, 20% of women have a bank account at a financial institution, compared to 27% of men. This translates into women accounting for 42% 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 9% of employees in a managerial position,²⁷ compared to a world average of 25% and an average of 14% in the MENA region – based on countries for which data are available.

There are no available data in Syria that are comparable to other countries on attitudes related to women's ability to be business executives or to men's priority to have a job compared to women. In 2023, 45% of the world's population agrees that when jobs are scarce, men should have more right to a job than women. In the MENA region this percentage reaches 73% – based on countries for which data are available.

Legal frameworks concerning women's workplace rights

Article 120 of the Labour Law²⁸ restricts women's employability in certain professions and their rights to work at night, establishing that the Minister determines under which circumstances women shall be allowed to work in harmful or immoral activities, or at night.

| Question | Answer | Assessment |
|--|--------|------------|
| Does the law prohibit discrimination in employment on the basis of sex? | Yes | ✓ |
| Does the law mandate equal remuneration for work of equal value? | Yes | ✓ |
| Does the law prohibit women from entering certain professions? | Yes | ! |
| Does the law allow women to work the same night hours as men? | No | ! |
| Does the law mandate paid maternity leave? | Yes | ✓ |
| Does the law mandate paid paternity leave? | No | ! |
| Does the law mandate paid parental leave? | No | ! |
| Does the law require women to have permission from their husband or legal guardian to take a paid job? | Yes | ! |
| Does the law require women to have permission from their husband or legal guardian to register a business? | Yes | ! |
| 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.)? | 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 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? | 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 register a business? | Yes | ! |

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

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

²⁷ This indicator corresponds to SDG indicator 5.2.2

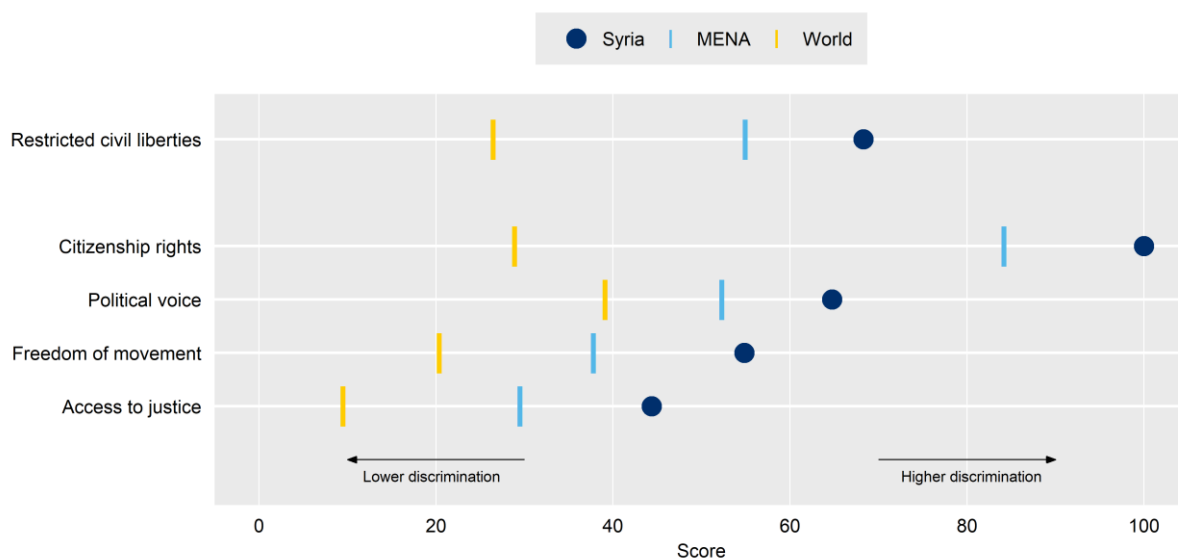
²⁸ Syrian Arab Republic (2010), "Labour Law No. 17 of 2010".

Restricted civil liberties

Syria exhibits very high levels of discrimination within the family with a score of 68, 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 Syria experience the highest levels of discrimination in the “Citizenship rights” indicator with a score of 100, followed by the “Political voice” and “Freedom of movement” indicators with scores of 65 and 55 respectively. The lowest levels of discrimination are found in the “Access to justice” indicator with a score of 44, still denoting high levels of discrimination.

Figure 6. Restricted civil liberties scores for Syria, 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

A Syrian woman, regardless of her marital status, does not have the same rights as a Syrian man to confer her nationality to her children. Article 3 of the Nationality Law²⁹ states that any child born to a Syrian father acquires the nationality, whereas a mother only confers her Syrian nationality if the legal relationship to the father has not been established. The Nationality Law also introduces distinct rights for married men and women to acquire, change and retain the Syrian nationality. For instance, Article 8 establishes that a Syrian man can pass his nationality to his foreign spouse while no such provision exists for a Syrian woman married to a foreign man. Article 11 stipulates that if a Syrian man acquires a foreign nationality, his spouse will lose her Syrian nationality unless she applies to keep it within one year.

²⁹ Syrian Arab Republic (1969), “Nationality Law as issued by Legislative Decree No. 276 dated 24/11/1969, as amended by the Legislative Decree No. 17 of 13/02/1972”.

| Question | Answer | Assessment |
|--|--------|------------|
| Does the law provide married women with the same rights as married men to acquire nationality? | No | ! |
| Does the law provide unmarried women with the same rights as unmarried men to acquire nationality? | Yes | ✓ |
| Does the law provide married women with the same rights as married men to change their nationality? | No | ! |
| Does the law provide unmarried women with the same rights as unmarried men to change their nationality? | Yes | ✓ |
| Does the law provide married women with the same rights as married men to retain their nationality? | No | ! |
| 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 Syria, women feel more unsafe than men, and a large part of the overall population feels that way. Across the country, 82% of women declare not feeling safe walking alone at night in the city or in the area where they live, compared to 46% of men. This translates into women accounting for 65% 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 70 of the Personal Status Law,³⁰ as amended, establishes that a married Muslim woman must travel with her spouse unless it is stipulated otherwise in the marriage contract. Other religious communities, including Christians and Druze, are governed by their own personal status laws which also restrict married women's freedom of movement.³¹

| 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 | ✓ |

³⁰ Syrian Arab Republic (1953), "Law No. 59 of 1953 (Personal Status Law)".

³¹ Human Rights Watch (2023), *Trapped: How Male Guardianship Policies Restrict Women's Travel and Mobility in the Middle East and North Africa*, Human Rights Watch, <https://www.hrw.org/report/2023/07/18/trapped/how-male-guardianship-policies-restrict-womens-travel-and-mobility-middle>.

| Question | Answer | Assessment |
|--|--------|------------|
| Regarding identity cards and/or passports, does the law apply to all groups of women (regardless of race, caste, ethnicity, etc.)? | Yes | ✓ |
| Does the law provide married women with the same rights as married men to travel outside the country? | No | ! |
| Does the law provide married women with the same rights as married men to travel outside their homes? | No | ! |
| 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 11% of the members of parliament in 2023, compared to a world average of 27% and an average of 17% in the MENA region.

Regarding attitudes on women's ability to be political leaders, there are no available data in Syria that are comparable to other countries. In 2023, 48% of the world's population thinks that men make better political leaders than women. In the MENA region, this percentage reaches 69% – based on countries for which data are available.

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? | 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 Syria, 68% of women do not trust the judicial system and courts, compared to 62% of men. This translates into women accounting for 43% of those who do not trust the country's judicial system.

Legal frameworks concerning women's access to justice

Article 12 of the Personal Status Law,³² as amended, establishes that two male witnesses or one male and two female witnesses are required to ensure the validity of a Muslim marriage contract. Meanwhile, Article 59 of the Evidence Law³³ stipulates the conditions that must be met to be a witness, without any distinction for men and women. However, Article 1 of Legislative Decree No. 88³⁴ establishes exceptions to the use of the Evidence Law for testimonies received in Sharia cases.

| 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? | No | ! |
| 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 | ✓ |
| Are there informal laws (customary, religious or traditional laws/rules) that create different rights or abilities between men and women when it comes to being judges, advocates or other court officers? | Yes | ! |

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

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

³² Syrian Arab Republic (1953), "Law No. 59 of 1953 (Personal Status Law)".

³³ Syrian Arab Republic (2014), "Syrian Evidence Law".

³⁴ Syrian Arab Republic (1947), "Legislative Decree No. 88 of 1947 regarding the evidence law enforceable in Sharia Courts".