

STATUS OF WOMEN

in The Middle East and North Africa

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Opinions on Women's Involvement in Politics & Decision-Making Positions - Morocco

Survey data suggests that there is a fairly high level of support for women becoming involved in politics as candidates for office, but women are much more likely than men to strongly support women in politics as political candidates. Figure 1 shows that while a majority of men (74%) and women (88%) strongly/somewhat support women as political candidates, women are more likely than men to strongly support women in politics (61% and 38% respectively).

- While a majority of Moroccan women support women as political candidates, there are differences in the intensity of opinions between women in different age groups, education levels, and urban/rural areas. Women aged 18 through 54 are more likely to strongly support women in politics than women over age 55. In fact, nearly twenty percent more women in the 18 to 24 age group strongly support women as political candidates compared to women aged 55 and older (69% and 50%, respectively). As education levels increase women's intensity of support also increases. Women with primary education and above are more likely to strongly support women as political candidates (66% primary education, 73% intermediate education, 71% secondary or more education) than women with no education (54%). Also, more women in

More Info

- **Country:** Morocco
- **Topic:** Social Attitudes

This report is part of **Social Attitudes Toward Women Topic Brief**

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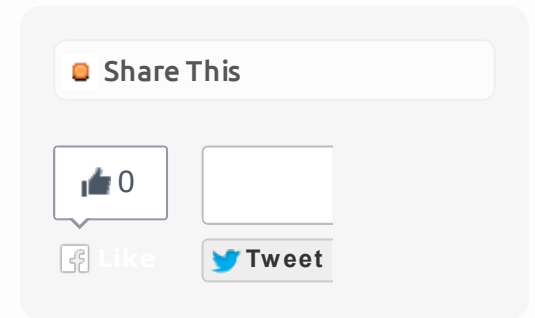
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urban areas strongly support women as political candidates (67%) than women in rural areas (54%) (Figure 2).

- When asked whether they would encourage a daughter (if they have one or supposing they have one) to become involved in politics, there is also strong support for a daughter to become involved at both a local and national level. Women are more likely than men to encourage a daughter to become involved in politics as a parliamentary candidate (92% and 74%, respectively) and as a municipal candidate (92% and 74%, respectively) (Figure 3).
- Again, we see the same trend of women ages 18 to 54 more supportive of a daughter in politics as a parliamentary candidate than women ages 55 and up. However, women ages 55 and older are more likely to be unsure of whether they would encourage or discourage a daughter from running for parliamentary office with 12% saying they don't know (Figure 4).

Respondents who say they would discourage a daughter from becoming involved in politics as a municipal or parliamentary candidate were then asked to explain why.

- Of those women who say they would not encourage a daughter to become involved in politics as a municipal or parliamentary candidate, their first and third-most cited responses involve traditional views of women's abilities and roles, while the second most-cited response relates to disillusionment with Moroccan politics/politics in general. The most cited response is that politics is difficult for women (36%), followed by the belief that politics only involves problems/corruption (27%), and the belief that women should not work outside the home (24%). The next reasons cited by women are that they do not care about politics (13%) and the desire that a daughter would do other important things rather than politics (5%).
- Of men who would discourage a daughter from becoming involved in politics, the first most-cited response is based on traditional views of gender roles and the second most-cited reason, consistent with women's second most-cited reason, is based on issues they see with Moroccan politics/politics in general. Of men who would discourage a daughter from politics, 55% say it is because they believe women should not work outside the home (more than double the percentage of women's citing this), followed by 28% saying politics only involves problems/corruption, 21% say it is because politics is difficult for women, 12% say they believe she should do other important things rather than politics, and 5% say it is not permitted in their cultural/religious convention (Figure 5).



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