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The history of women in Morocco includes their lives from before, during, and after the arrival of Islam in the northwestern African country of Morocco. In 622 AD, as Islam arrived in Morocco, the women of Morocco received three basic rights under the Muslims' religion: the right to live, the right to be honored and to be respected as a mother, and the right to own business and be able to work.

Women in Morocco - Wikipedia

Political life for women in Morocco has long been suppressed because of law and a very conservative culture. Recently, aspects of the nation have changed for the better. After King Mohammed VI ' s revisions in the Moroccan Family Code, women were allotted a larger voice. In 2011, the Moroccan Arab Spring focused on women ' s rights and issues.

Information about Political Life for Women in Morocco

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Women in Morocco have long been active agents in the political sphere and have been instrumental to the production of knowledge and culture, particularly since Morocco ' s independence from French rule in 1956. Moroccan women have been publicly visible in shaping contemporary politics, starting in 1961 with the establishment of the Union Progressiste des Femmes Marocaines, the first exclusively female civil society organization in Morocco, and continuing towards the formation of multiple ...

The Situation of Women in Morocco - Sub pages Focus ...
Every March 8, International Women ' s Day reminds the world to celebrate the political, economic, and social accomplishments of women, but it is also a day to review Morocco ' s progress in ...

Women ' s Day: What has Changed and ... - Morocco World News

Women in government are underrepresented in most, if not all, countries worldwide. In many countries, women have had inadequate opportunities in social participation, especially in striving for political rights and power in the government and different institutions. This historical tendency still persists, although women are increasingly being elected to be heads of state and government.

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Women in government - Wikipedia

Each of Morocco ' s first five constitutions since independence began the same way: ' Morocco is a constitutional democratic and social monarchy. ' The sixth Constitution in 2011 added the word ' parliamentary ' :

' Le Maroc est une monarchie constitutionnelle, démocratique, parlementaire et sociale. ' The monarchy is very old: the current dynasty dates back to the mid-17th century and ...

Governance & Politics of Morocco - Chronicle Fanack.com

Osire Glacier is Professor in the Department of History and the Department of Political Science and International Studies at Bishop's University, Canada. She is the author of the book Political Women in Morocco, Then and Now. [show more](#)

Universal Rights, Systemic Violations, and Cultural ...

Since the 1990s, women in Morocco have acquired progressively greater voice and representation in civil society and the formal political system, and they have become politically active in new ways. This political engagement has led to a series of institutional, legal and policy reforms that have strengthened women ' s formal rights.

The road T o reform Women ' s political voice in morocco

Since Morocco's independence in 1956, the country's successive constitutions have granted women political rights and the right to participate in all aspects of political and public life. However, these rights began to be truly implemented only in the late 1990s, when Morocco started taking steps to reform its political system.

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Women's Rights in the Middle East and North Africa - Morocco

The choice, for us, cannot be compared with that made by young women in the west because in Morocco it is tantamount to a political statement, however unwitting.

‘ Virginité is an obsession in Morocco ’ : an extract from ... Kolinda Grabar-Kitarović perhaps the Most Famous Women Political Leaders. She is a Croatian politician and diplomat who has been the 4th and current President of Croatia since 2015. She is the first woman to be elected to the office since the first multi-party elections in 1990.

10 Most Famous Women Political Leaders - WondersList
Morocco got its first senior female political figure in 1997, a secretary of state in the cabinet. Since then there have been few others. Moroccan parties agreed in 2002 to reserve 30 seats out of...

Women in North Africa secure more rights | Africa Renewal
Officials here belong to a number of political parties and the Prime Minister acts as the Head of Government, rather than the monarch. The Constitution of Morocco sets forth a separation of governmental powers by establishing 3 branches: executive, legislative, and judicial. This article takes a closer look at each.

Political Women in Morocco is a collection of biographies of 34 political women. It demonstrates that Moroccan women have participated actively in the political sphere for centuries. From queens and regents, to political mediators, to warriors, to ambassadors, to those who created beautiful

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works of art, fought colonial powers and initiated new public infrastructure projects. This text finally provides a feminist approach to history, deconstructing dominant methods which masculinise history and politics.

This book is the first to formulate an ideology of emancipation for women in Morocco. Beginning with constructs of the body, femininity and masculinity, it analyzes the central role played by the sociopolitical writing of sexuality in creating gender hierarchy. The author focuses on Morocco, while drawing parallels with Hollywood cinema, one of the great producers of femininity and masculinity, and conducts an exhaustive examination of constructs of femininity and masculinity in language, social practices, cultural productions and legal texts. The objectives of this project are tripartite: it exposes the dynamics that devalue women ' s humanity; it charts the schemas of their sexual, economic and sociopolitical exploitation; and it advances concrete solutions for re-establishing women ' s human dignity.

This book explores, through a feminist and institutionalist approach, how Moroccan women activists altered their national gender institution to improve the lives of all Moroccan women. The authors offer a template for studying change in national gender institutions that can be adopted by practitioners and scholars in other settings.

Despite explicit commitments to gender equality, women experience complex modes of disadvantage and discrimination in all nations of the world. Offering sophisticated insights into the persistence of gendered differences in opportunities, roles, power, and rights in societies across the globe, this volume investigates factors

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that both enable and constrain women's advancement. From intimate relations within families, to social norms, relations, ideologies, and structures of power, to political institutions, electoral systems, and public policies, the chapters analyze possibilities for and obstacles to inclusive democratic practices and identify interventions essential to enable democratic values to take root. Contributors from Africa, Asia, Europe, Latin America, and the USA provide detailed assessments of the social, economic, and political condition of women, their mobilizations to produce transform gendered power and authority in diverse nations, and their efforts to enhance the quality of their lives, their communities, and democratic governance.

The award-winning, #1 internationally bestselling new novel by the author of *The Perfect Nanny*, about a woman in an interracial marriage whose fierce desire for autonomy parallels her adopted country's fight for independence. The world of men is just like the world of botany. In the end, one species dominates another. One day, the orange will win out over the lemon, or vice versa, and the tree will once again produce fruit that people can eat. In her first new novel since *The Perfect Nanny* launched her onto the world stage and won her acclaim for her "devastatingly perceptive character studies" (*The New York Times Book Review*), Leila Slimani draws on her own family's inspiring story for the first volume in a planned trilogy about race, resilience, and women's empowerment. Mathilde, a spirited young Frenchwoman, falls in love with Amine, a handsome Moroccan soldier in the French army during World War II. After the war, the couple settles in Morocco. While Amine tries to cultivate his family farm's rocky terrain, Mathilde feels her vitality sapped by the isolation, the harsh climate, the lack of money, and the mistrust she inspires as a

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foreigner. Left increasingly alone to raise her two children in a world whose rules she does not understand, and with her daughter taunted at school by rich French girls for her secondhand clothes and unruly hair, Mathilde goes from being reduced to a farmer's wife to defying the country's chauvinism and repressive social codes by offering medical services to the rural population. As tensions mount between the Moroccans and the French colonists, Amine finds himself caught in the crossfire: in solidarity with his Moroccan workers yet also a landowner, despised by the French yet married to a Frenchwoman, and proud of his wife's resolve but ashamed by her refusal to be subjugated. All of them live in the country of others--especially the women, forced to live in the land of men--and with this novel, Leila Slimani issues the first salvo in their emancipation.

Culture and politics in Morocco are an interactive blend of conflict and congruence. John P. Entelis argues that no single form defines Morocco's national identity and identifies four cultural patterns--monarchial, modernist, militarist, and messianic--that compete with each other yet share strong ties to an overriding cultural core of 'Muslim consensus'. This consensus explains much of the country's success in reconciling cultural differences in a relatively nonviolent manner and in creating a pluralistic, open and populist society. Entelis argues that Morocco, at a critical juncture in its postindependence history, may be able to overcome challenges from international pressures and socioeconomic problems because of its cultural harmony. Previously published in 1989 by Westview Press.

Are universal rights bound to colonialism? Are they culturally imperialistic? By juxtaposing Morocco's practice of torture with its discourse of cultural relativism, this study

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links popular resistance to universal rights to a deliberate politics that delegitimizes those very same rights, requiring a new, more inclusive system of universalism.

In Morocco, Marvine Howe, a former correspondent for The New York Times, presents an incisive account of the Moroccan kingdom and its people, past and present. She provides a frank portrait of the late King Hassan, whom she credits with laying the foundations of a modern state, and she highlights the pressures his successor King Mohammed VI has come under to transform the monarchy into a modern democracy. Howe addresses emerging issues--equal rights for women, the correction of glaring economic disparities--and asks the question: can this ancient Muslim kingdom embrace democracy in an era of deepening divisions between Islam and the West?

This third edition of Historical Dictionary of Morocco contains a chronology, an introduction, a glossary, and an extensive bibliography. The dictionary section has over 600 cross-referenced entries on important personalities, politics, economy, foreign relations, religion, and culture.

Jonathan Wyrzten's Making Morocco is an extraordinary work of social science history. Making Morocco ' s historical coverage is remarkably thorough and sweeping; the author exhibits incredible scope in his research and mastery of an immensely rich set of materials from poetry to diplomatic messages in a variety of languages across a century of history. The monograph engages with the most important theorists of nationalism, colonialism, and state formation, and uses Pierre Bourdieu ' s field theory as a framework to orient and organize the socio-historical problems of the case and to make sense of the different types of problems various

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actors faced as they moved forward. His analysis makes constant reference to core categories of political sociology: state, nation, political field, religious and political authority, identity and social boundaries, classification struggles, etc., and he does so in exceptionally clear and engaging prose. Rather than sidelining what might appear to be more tangential themes in the politics of identity formation in Morocco, Wyrzten examines deeply not only French colonialism but also the Spanish zone, and he makes central to his analysis the Jewish question and the role of gender. These areas of analysis allow Wyrzten to examine his outcome of interest—which is really a historical process of interest—from every conceivable analytical and empirical angle. The end-product is an absolutely exemplary study of colonialism, identity formation, and the classification struggles that accompany them. This is not a work of high-brow social theory, but a classic work of history, deeply influenced but not excessively burdened by social-theoretical baggage.

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