

The Changes that Come with the New Moudawana

Final Project

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### Abstract:

The Moudawana is a Moroccan approach to attempt the family issue. This chapter in the constitution law has been approved after long years of struggle to change women situation within the Moroccan society. This paper aims to evaluate the situation of the Moroccan family that the new law introduced. The objectives that we intend to treat are relating to the rights that women have in the new law concerning divorce, and the rights that children gained in case of divorced parents. In our research paper we intend to use three different methods of data gathering: a survey, interview and literature review. By looking at the new code, we found out that it gives more rights to children. The greatest change that the new family code brought concerns divorce legislation and rights that it ensures for women. The Moudawana lightened the procedure of divorce, and guaranties a fair treatment for women in the Moroccan society. The effect of the new family code went beyond the family level bringing wide development to the Moroccan society.

### Introduction:

The Moroccan Moudawana, which is the law treating family issues, represents a real achievement for human rights in Morocco. Sebti Fadila, a journalist in *Femme du Maroc*, stated:

This reform represents structural and institutional changes that affect not only Moroccan society, but serves as a model for others in the Middle East and the larger Muslim world. However, the new law was approved only after many years of debates between religious leaders, monarchs, women activists,

journalists, political, and nongovernmental organizations leaders (January 2004).

This is a direct statement that many parties have, as a matter of fact, fought for years before the Moudawana could see the day light. The Moudawana came to existence as a land mark reform in the kingdom. It came in response to women who demand their rights in safeguarding their children, their property, and in reducing -or even abolishing- the discrimination and marginalization that prevented their full participation in society. So, the big question that we tried to answer in this paper is how the new Moudawana guarantees the women and children rights and the changes in the divorce procedures. According to “New Family Law in Morocco”, the new Moudawana promotes equality between men and women and the protection that this law gives to women in case of divorce.

The group chose this subject because it's importance for the women situation especially within Moroccan society. Also, it will give more ideas about the rights that this new law gives to children and their mother's. The main purpose of this research is to evaluate the changes that Moroccan women's attitudes and behaviors with regard to divorce and children following the introduction of the new Moudawana have known. The first main point that this research paper will target is divorce. According to article 78 in the new Moudawana code, the definition of divorce is “the divorce is dissolution of marriage exercised by the husband and the wife in accordance with the condition applicable to each one of them, under the judge's supervision and in line with the provisions of the present law.”(February 3, 2004. The Prime Minister, signed: Driss Jettou.) There are two kind of divorce: the repudiation (the possibility to the husband to divorce without motive) and divorce. The paper will discuss divorce as an end of a

sacred social contract (marriage) and how it leads to several issues related to the social foundation of Moroccan families. Making a comparison between the procedure of divorce before and after the creation of the new family code will be the major point in this paper. Of course, this technique cannot be used as a fact since many factors make up the causes and effects of divorce.

The second main point is related to children, taking into consideration their position and role in the family and, to a lesser extent, society especially their rights in case of when their parents are divorced. Indeed, the group will focus on the affect that children might have in case of the divorce of their parents financially and socially situation, without forgetting the growth and familial development that the children would suffer from. Furthermore, we also talked about the consequences of divorce on the child, in terms of their education and the protection of their patrimonial interests.

#### Literature Review

Like it was said in the introduction, the divorce is the dissolution of an existing marriage by the husband or the wife; however, the specific laws, procedure and results depend on the country they belong to and depend on the marriage contract between the couple. According to Oxford dictionary divorce is “an act that completely and permanently dissolves the marital relationship and terminates marital rights (as property rights) and obligations (as fidelity).” In all cases, divorce is fulfilled following by a court procedure; under the supervision of a judge who makes sure that both parties have their entire rights. In many countries, divorce has a specific code that contains an exact procedure for the couple has to follow. The divorce code does not deal only with issues related to couples, but it regulates as well the aftermath of divorce regarding children and distribution of properties.

In the recent years, scholars have noticed that the ratio of divorce increased in an alarming manner. According to Gunderson, Muszynki, and Keck, “since 1970, the number of divorces per year has almost tripled.” (1990, p7). Some scholars state that the reason of such a high ratio of divorce is because of globalization and because there is a lot of pressure on families, which leads them to not being able to accomplish the requirement of marriage. In some cases economical conditions are the cause of divorce especially if the father does not earn enough money to maintain the basic needs of the family. According to Department of Economics and Institute for Social Research, University of Michigan “The image of the father as bread winner was called into questions as the divorce rate doubled between 1960 and 1980 and remained on a high plateau since then” ,(1990,p22). In other cases men wish to have a housewife which, does not suit the expectation of the wife so the marriage ends up by a divorce.

Over the last several years, some national governments developed regulations that define clearly the terms of marriage and divorce. Such a step allowed women to preserve their rights after marriage. This has been implemented by the British government through the Lord Chancellor’s Department: “One central reason given for giving new divorce procedure was the apparent failure of the pilots of the new procedure to achieve the objective of saving marriages” (n.a., 2001) .As the rest of the world, Morocco followed the trend and established a new family code that is known by Moudawana. An earlier family code was proposed in 1962; however, it was turned down because the Moroccan society was not ready for such drastic changes. The Moudawana made of Morocco is a pioneer in Islamic/Arab world; later on other countries followed the Moroccan example such as Jordan, Egypt and Tunisia, and started thinking about modifying their family code too.

The new Moudawana does not only govern the relationship within the couples, but it has a big share that treats of children issues. For instance the new family code ensures that the international agreements and charters about children are applicable and respected in Morocco. In the previous family code the children's custody was given to the mother regardless of the interest of the children. Now, it is the judge who has the upper hand on the decision of who would have the custody of the children. The new family code also guarantees for the children to hold the name of their father even if the marriage act was not established legally. In this case the new family law opens other options of proof of marriage. After marriage, the new family code ensure as well that children should have access to the same housing conditions they used to have, they benefit as well of better amount of money that is reserved for the mother or the person in charge of the custody.

Even though, the new laws and regulations of divorce ensure a better future for women and children alike, this phenomenon has negative effects for both. Divorce affects as well society and changes its shape in general. Judson T. Laudis, University of California, Berkeley said " Divorce of parents affects children in various way, depending upon such factors as the age of children at the time of divorce and how the child viewed the home situation before her learned of the possible divorce. " For example, divorce has long term effects on children, because these latter get afraid of marriage and start avoiding it.

Methodology:

Design:

The main focus of our study is to have a clearer view and more ideas about the new Moudawana, and particularly how it is related to women divorce, and children. For

this, we will use two kinds of data collection that includes a survey and an interview. To reach our goal we will be using key questions with focused choices so that we narrow the number of vague and ambiguous.

Our research method is both qualitative and quantitative one. In the survey we will use more closed questions to know if the sample knows something about the new law, and what kind of information they know. It is quantitative research as it was directed to know what percentage of people knows about the family code. In the interview, we used qualitative research in order to have more knowledge from knowledgeable people. The type of research design is descriptive and analytical

The survey will be more general as it will be administrated to two hundred people. The sample will include males and females from AUI community in order to know their opinion about the changes that have been brought by the new Moudawana. Our group will choose them randomly and will include students, faculty and AUI staffs from all positions, such as security, cleaning ladies and also people in the office.

However, the interview will be done with a lawyer. It will allow us to have a better understanding of the law that governs the new family code and how does it differ from the previous one. In the interview, we will use open questions to allow the lawyers to give as much explanation and examples as possible. One person of the group will make the interview with the lawyer; it will contain general questions that the lawyers would answer them and which are related to his profession. He will give us reliable information considering his professional position because of his job. The interview will contain also specific questions about children and their rights.

Subjects:

The sample that we will be used will be taken randomly. Time constraints and resource limitations are the main reasons for our choice of 50 participants in each category in the sample, which mean 200people in total. Concerning why we used 100 men and same for women is because the two genders are concerned about this new family code and both have a say in this matter. We could focus only on women but our sample population couldn't reflect the ratio of women, men, and children in Morocco. During our survey, we will include different kinds of people from different social classes. This includes illiterate people, functionally literate people and educated people as well.

The diversity of this sample will allow us to better understand each category's view on the issue. Concerning the sample, the group came to a decision to have an AUI sample that includes not only students, but also faculty, both Moroccans and foreigners. The students are chosen because they are an educated category and because they have great chances to have a better say in the Moroccan political and governmental future. The faculty members are included because they represent the category of Moroccan most intellectuals. The foreigners will be included in this sample only those married with Moroccans or have been living in morocco for many years. They will give their feedback about this issue and how they perceive the Moroccan efforts in their quest of changing the status of women and to improve their access to the political and social life in Morocco.

#### Procedures and tools:

As cited before, the group will collect information through a survey that will be distributed to a sample made out of different Moroccan people, in addition to interviewing a lawyer.

The survey is made out of 23 questions divide in three distinct parts. This first part is structured with close questions in order to gather some general information about the respondents; for example, age, gender, and marital status. It will help us to locate precisely both the social and educational status of our respondents. In addition, it will help define the opinion of each class. The second part focuses on collecting opinions about the law; its structure in terms of its use and application. It will help us to determine how people react to the new Moudawana and to highlight different positions concerning the law's impact. The third part of the survey includes some questions about how people see the changes that the new law may carry in comparison with the old regulation. This part will also help us gather information about how people feel this new Moudawana is going to affect them, and the people around them.

This survey will be distributed in the library, the labs, and the dorm, because in these places the person is more focused. It will be given out in different times during the day and collected 30 minutes later because the long of the survey in order to give people enough time to answer it.

The second tool used is the interview with the lawyer; as, the group needs an expert views about this topic. The group will use open questions in order to gather the maximum of information and to allow them to freely express and explain their ideas and knowledge. In addition to that, we will give to the lawyer the opportunity to give us as maximum as detail in a sufficient time since we already the group have made an appointment with him. Interview will be done in the lawyer's office on 27 October, it will be conducted in Arabic and it will be tape-recorded. Tapes will be translated into English.

### Results

After completing the interview and the survey, our group had begun collecting data. The research study consist in two parts, the first part is the interview with a lawyer, who accept to answer our questions, and the second part consist of a survey, which was given to the AUI community compounded of students, faculty and staff. The survey was divided in three parts; the first part is general information about age, sex, educational level and so on. The second part talks about the general information about the Moudawana. The last part discusses more the point of view of the sample, what is their personal opinion about the new law.

The first step was the interview with the lawyer who accepts to answer our questions separately as follows:

1- Would you describe the most significant changes that happen in the new family code in comparison with the previous law?

The most beneficent changes that happen in the new family code in comparison with previous law, is the care of the family. Men have to bring money to the house and decide what women and children have to do or not to do .Also women have to stay at home. In opposite, the new law gives to the women and men equal rights, both of them play a big role in the family and give the right education to children. Specific examples re: Lot of case that the lawyer has to deal with.

-Equality in the age of marriage: in the new law 18 years old is the minimum to get married for men and women, contrary to the old one, women has the right to get married at 15years old and the man at 18 years old.

-Women at 18 years old became more independent and have the right to get married without the permission of there parents.

-In the old law, women could not get married without her tutor whatever the age. Now rights and obligations are the same for bought men and women. Women had to follow all his husband's thought.

-In the previous law, after the grandfather death, only the grandson who benefit from the heritage, but the new law, bought grandson and granddaughter benefit.

-The man and women have to find a way of spending and investing there money during the marriage in a different contract than the marriage one. In the case of disagreement, they have to go the judge who helps them to find a solution depending of how each of them has.

-The new code put strict law in the case of having multiple spouses. The judge don't allow having more than one wife only when he is sure that the man can offer the equality between the two wives in all needed, and he is not allowed to married with another wife only in absolute necessity. Also women have the right to refuse that his husband get married wife over her in the marriage contract. And if she doesn't say any thing in the contract, man has to tell his wife that he will get married and she has to accept. She also has the right to ask for the divorce if the husband insist on getting married.

2-Concerning divorce, what are the rights brought to women in the new code?

6-Does the law contain any part relating to property division and receipt of alimony?

Concerning divorce, the new law bought can demand it. In case of being agreed they get divorced without tribunal. Wife is protected from the husband influence for the divorce by the judge reaction who tries to find solution between the couple in the entire situation. Also the tribunal has to give the permission to get divorced and give amount of money for the wife and children. The divorce orally, heated, drunk and the third divorce

are canceled. In addition, women have the right to divorce in case when the husband leave the house, don't give alimony, or aggressive. In addition women have the right to demand the divorce without proof that those things happened because the fact of proof it is difficult in some cases. In case of divorce, the husband has to offer the house to the wife and children, and give them the alimony.

3-Are there any legal guarantees to be respected by parents for children's care and education?

the new law add new things in the national accord for the children's right that morocco have signed it, and this accord contain the custody, breast seeding , alimony, education, and religious advice. The handicapped children have especial treatment.

4-What are the specific laws or guidelines regarding custody?

5-In your opinion, are the changes in the new law beneficial for women and children?

And, if so, can you give me some examples.

At the beginning the custody is for the wife and if the wife get married again the custody is for the men and if the father is dies, the custody is for the grand mother, only in some case woman has custody if she get married or traveled abroad but it is available only if the father dies. Also, regarded custody, children have the right to have a house and it is not related to alimony contrary to the other law. Additionally, children have the right to choose with whom they want to stay. For the old law, when the daughter have 12 years old and the son have 15 years old they the right to choose with whom they will live, but in the new law, the age is fixed at 15 years old for both.

7-Can you predict if this law will be in effect for many years or it will be change again?

According to the lawyer, this law is effective for many years because it gives many rights to women and children.

8-In your opinion, how can we compare the law with laws in the other Arab and western countries?

The difference between this law and the law a in other countries is that the new law facilitate the procedure and give the women and children all their right ; for example, in France the procedure of divorce is very long, contrary to the new law when this procedures take only six months.

9- In contrast, do you think that this law will have an impact on the national image?

Yes, this think will have an impact in national image; Morocco is democratic, give right to women that we can not find in other countries.

10-So, if you had the opportunity to write the law, how would you change it or add to it?

11- Is there anything you would like to add?

For the lawyers, she would like to add the fact that women have to inherit the same amount than men, because now women work and she participates in the needed of the house; as well as, the men.

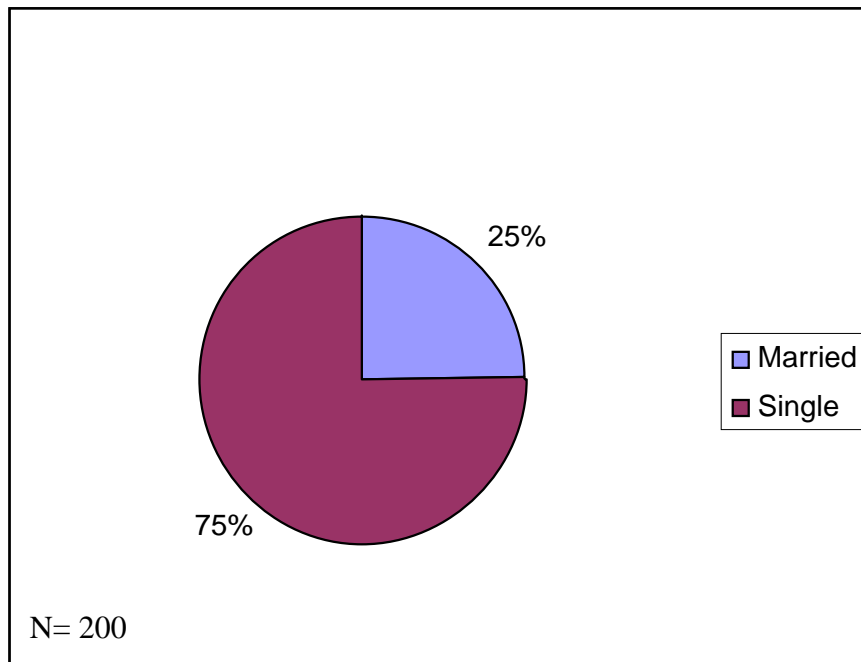
After getting the interview from the lawyer, we attracted the surveys. Below is a presentation of the results of the survey in relation with our research question for the survey. The team decided to chose 200 people for the sample size, who was basically on campus. This sample size helped the team to cover a wide range of individuals. The survey was randomly distributed to people from different activity fields on campus: students, lecturers, instructor coordinators, university professors, administration staff or AUI staff, with the purpose of gathering different opinions about the main topic.

Furthermore, the broad sample gave the opportunity to collect information from people of different ages, if we consider the fact that respondents' ages were from 17 years old to 52 years old.

Moreover, the survey allowed a gender classification of respondents, which can help the team in the analysis, to study probable differences in opinions between the two genders. In addition to that, the survey collects information about marital status, as a way to gather opinions from both married and single respondents.

The survey resulted in collecting from 52% females and from 48% males, which can serve the interest of the study, if we consider the fact that the research focuses on women and children.

**Figure 1: Marital Status Classification**

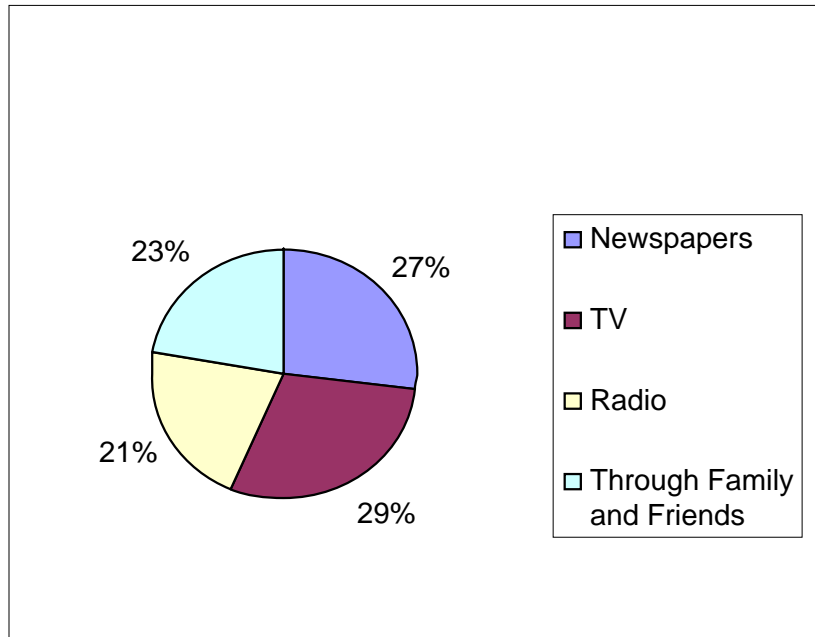


The sample that is composed from the AUI community has shown much a bigger number of singles. Furthermore, the married respondents were asked about whether or not they have any children and if so how many.

The second part of the survey asks questions that are related to the knowledge of the sample about the new Moudawana. For the 7th question, 100% of the sample heard

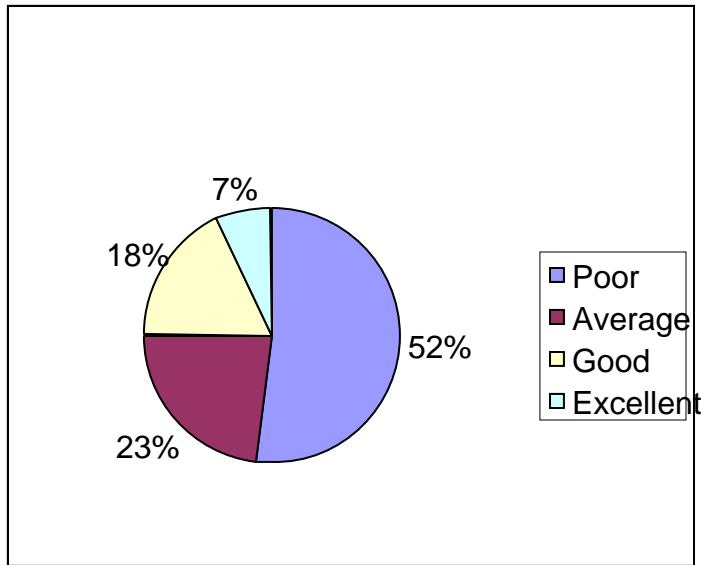
about the new Moudawana, 28% of the sample from the news paper, 30% by TV, 22% by radio, and 20% by talking with family and friends.

**Figure: 2 Sources through which the Respondents Heard about the New Moundouwana**

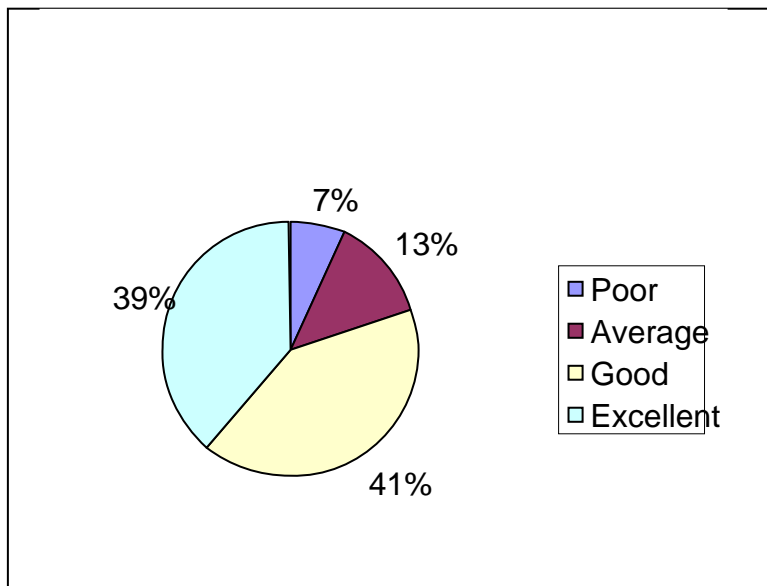


In the 10<sup>th</sup> question, which asked about personal experience of divorce, the sample was containing just two who experienced it; one was after the change to the new code and the second was before. The 12<sup>th</sup> and 13<sup>th</sup> question in the survey were asking the respondents to react to the process of the divorce before and after the new family code. According to the sample, 52% said that the process was poor before the new law, 23% said that it was average, 18% said that it was good, and 7% said that it was very good or excellent. However, 41% of the sample said that the rate was good after the new family code, 7% said poor, 13% said average, and 39% said excellent. For the 14<sup>th</sup> question, asking if this law protect you more the previous one, 71% said yes.

**Figure 3: The Legal Process of Divorce before the New Law**



**Figure 4: The Legal Process of Divorce after the New Law**



For the divorced person, the women who divorced before the new Moudawana said that the new law does not protect the person, but the other respond said it does. The reason given by the one who said yes was that the new law gives equal rights for both men and women; it gives the rights to divorced women and children by offering them the house, the alimony, and a share of what the couple owns. It also gives the right to women to say no to a divorce. According to some respondent, this new law makes men more

afraid to get divorced because of the rights that it gives to women. Nevertheless, for people who said no because until now they did not see any concrete example of divorced person. Another question asked is if the law was introduced in the right moment. According to the sample 71% said yes. For question number 16, “do you think that this law will change the behavior between the two genders?” 80% of the sample said yes. Some reasons given were, men will be more respectful with their wives, they will think seriously before divorce, and for non married men they will think twice before getting married. According to 85% of respondents, the new law will decrease the marriage rate because they think that men will be afraid of doing so.

The survey showed that most people believe that the new Moudawana gives more rights to women. 26% respondents believe that it does not give more rights, while 74% believe that it does. Almost everybody thinks that this law will help improve the status of women in the Moroccan society. 16% respondents only answered the opposite. Once again, the majority answered yes. 83% respondents believe that this law will protect children, while 17% respondents believe it will not. For the 20<sup>th</sup> question, the answers were varied, but most of the respondent said that the divorce rate has decreased. However, for the 21<sup>st</sup> question almost half of the respondents believe that the new Moudawana will help decrease the marriage rate. The other half of our sample answered that there will be no change and a few people believe that it will increase the marriage rate. The majority of respondents believe that this law is beneficial to the Moroccan society. 85% respondents answered yes and 15% answered no. For the last question, the majority believes that this law does not contradict the Moroccan culture. 65% respondents answered negatively and 35% answered positively.

To conclude, the survey and interview provided much data about the new law, the changes that it gives and Moroccan opinion about it. The research shows also the benefit that this law has to improve the status of women and give more rights to children.

#### Discussion:

After collecting data in the result section, the result is discussed. In this project we had discussed the law which gives to both Moroccan's women and men efficient consideration to their rights in comparison with the previous law. In terms of equality between the genders, citizenship, legal procedures and children care.

One idea that was strongly sustained by data is the fact that the new Moudawana gives more rights to citizens than the previous one. For the question that is related to divorce, according to our data, women have more freedom to require annulment of the marriage, and also the procedure has changed. After reviewing the statistics from the survey and collecting information from the interview with a lawyer, the group noticed that the new procedure of divorce gives women more opportunity to express themselves by giving her the right to ask for divorce within the Moroccan society; consequently, they may have become legally equal to the men. Contrary to the previous code, men was the person deciding either to divorce or not, and if women wanted to divorce, they had to follow lots of steps; these steps take a long time.

The fact that the position of women has greatly changed after the new family code, it means that the situation for men has changed too. They have more obligations to deal with. It is stated in the new family code that during the marriage, the men have to respect his wife and to give her the entire freedom, without forgetting his obligation towards his home. In addition, the husband doesn't have the right to get married without the agreement of his wife. If not, the wife has the right to get divorce and this act on the

new law is a plus for the wife because before the introduction of this law men used to get married more than once and he may not have the enough to take care of both wives

Another situation where the men have more obligations in the new Moudawana than the previous one is in divorce and especially if they have children. The men have to offer to his children and wife the same social and financial situation as when marriage contract was valid. In fact the lawyers with whom we did the interview assured it. The husband has to offer to his wife and children the house, the alimony, and the same advantages. Afraid about the idea that the wife might have the half of the husband properties, men avoid the idea of divorce. This idea was support by the percentage from the results of the survey. But the possibility of losing their “advantages”, single men are maybe more afraid to get married, which can make the percentage of single people growing more and more.

Time was very limited especially for the survey. Our group did not have a sufficient number of divorced women. That will be useful, especially; to give a concrete testimony. But unfortunately, we had just two divorced wives, and they did not give us much information, But the answer that they give show us that women benefit more for divorce than before.

Most of people who have filled the survey think that this law was introduced on the right time. With the progress that Morocco is experiencing actually, many things have to change, and the first one was the family code, in order to be in the same level as developed countries. According to the sample, the new family code was introduced in the exact right time especially just before the free trade with the US and Europe.

The group expected that the data from the survey especially would definitely give more information about the right time of the new law's appearance, but unfortunately, the sample did not have enough knowledge about it, or they give us vague ideas about it.

An additional idea that we have before beginning the research is the situation of the women before and after the new law. The wife has to stay at home to take care of children and the house while the man instead the man has to work and bring money to the home.

But now and especially after the introduction of the new Moudawana, the women have the possibility to do both paid work and take care of the family and the house. There are many things that might help her to deal with both. In addition, she gives additional revenue for the house. She helps in the development of the financial situation of the home. According to some samples, the wife has more freedom. Women create new associations to defend their rights and also for children.

Talking about children, before the new law, after divorce the wife has to take care of the children alone without any help, especially if the women did not have work. Imagine a wife without work, without any place where to go after her ex-husband's house, where she can take care of her children?. The new law, in addition to protecting the wife, protects the children in the first level. As it is said by the lawyer with whom we did the interview, the children's rights are to provide the home for him in addition to the alimony which is separate from the house.

For the custody, the mother has the right of custody if she will not get married again, if not the custody will be for the father. In case of the death of the father and the mother, the custody is given to the mother of the mother. In the case where the mother is married and can have the custody is when the father is dead. According to the lawyer, it

is the only possibility. When the children attain the age of 15 they have the right to choose with whom they will live.

The last idea that was supported by the data collected is the contradiction with the Moroccan culture. Most of the sample that fills the survey believes that there is a divergence between the new law and the Moroccan culture. According to them, the Moroccan culture gives to men the entire power in the home. It gives to the women; however, the task of the house and the care of children. But after the new Moudawana, women have the same rights and obligations as men, and this is the main contradiction with the Moroccan culture.

Finally, the group has searched for the maximum information about the subject but it is still insufficient because it is earlier to deal with the whole Moudawana. Until now there are many sub-articles in it which are unclear for the Moroccan community and they do not know the exact meaning of each part of it. We think that we still need more work on it to have more data, strong information, and more precisely, concrete examples. But we have to wait for two or three years until the new law will be clearer for people and lawyers.

#### Conclusion:

As it was said before, the new family code, Moudawana, has made big changes in Moroccan families' life. The new Moudawana was made in order to improve the situation of women and children after divorce. The project had consisted more about the divergence between the new law and the previous one.

After collecting data from our sources and from the interview and the survey that we have done, we have found that the ideas we had in the introduction were correct. The women have more rights than they didn't have before which made from their life an

importance in the society. The new Moudawana gives to children the right to live as they were before the divorce procedure which was not before. In our personal opinion, this new law was come out in the right moment to defend the women and children's right.

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## Appendices

### Interview:

- 1- Would you describe the most significant changes that happen in the new family code in comparison with the previous law?
- 2- Concerning divorce, what are the rights brought to women in the new code?
- 3- Are there any legal guarantees to be respected by parents for children's care and education?
- 4- What are the specific laws or guidelines regarding custody?
- 5- In your opinion, are the changes in the new law beneficial for women and children? And, if so, can you give me some examples.
- 6- Does the law contain any part relating to property division and receipt of alimony?
- 7- Can you predict if this law will be in effect for many years or it will be change again?
- 8- In your opinion, how can we compare the law with laws in the other Arab and western countries?
- 9- In contrast, do you think that this law will have an impact on the national image?
- 10- So, if you had the opportunity to write the law, how would you change it or add to it?
- 11- Is there anything you would like to add?

Survey:

We are SSK1202 students conducting research on the Moudawana all the things related to woman right and children. We will be thankful to take some time to complete this survey, in order to help us to collect information.

1. Age \_\_\_\_\_
2. Gender  
 Male                       Female
3. Education Level achieved:  
 Primary school       Secondary School       High School  
 Bachelor degree       Master Degree       PhD.
4. Marital Status  
 Married                       Single
5. What is your job title?  
\_\_\_\_\_
6. Do you have any children?  
 Yes                       No
7. If yes, how many? \_\_\_\_\_  
What are their ages? \_\_\_\_\_
8. Have you heard about the new Moudawana?  
 Yes                       No
9. If yes, how? (You may check more than one source).  
 Newspaper                       Radio  
 Television                       Friends or family

\_\_\_ At work \_\_\_\_\_ Other (please specify) \_\_\_\_\_

10. Have you ever experienced divorce?

\_\_\_ Yes \_\_\_ No

11. If yes, when, after or before the new Moudawana?

\_\_\_ Before \_\_\_ After

12. How would rate the legal process of divorce before the creation of the new law?

\_\_\_ Excellent \_\_\_ Very good \_\_\_ Good \_\_\_ Average  
\_\_\_ Poor

13. How would rate the legal process of divorce with the authorities after the creation of the new law?

\_\_\_ Excellent \_\_\_ Very good \_\_\_ Good \_\_\_ Average  
\_\_\_ Poor

14. Do you think that this law protects you more than the former one?

\_\_\_ Yes \_\_\_ No

How? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

15. Do you think that this law was introduced at the right time?

\_\_\_ Yes \_\_\_ No

16. Do you think that this law will change the behavior between the two genders?

\_\_\_ Yes \_\_\_ No

How? \_\_\_\_\_

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17. Do you think that this law gives more rights to women?

Yes  No

18. Do you think that this law will help improve the status of women within the Moroccan Society?

Yes  No

19. Do you think that this law protects children?

Yes  No

20. In your opinion, how might the new Moudawana affect the divorce rate?

Increase  Decrease  No effect

21. In your opinion, how might the new Moudawana affect the marriage rate?

Increase  Decrease  No effect

22. Do you think that this law is beneficial to the Moroccan society?

Yes  No

23. Do you think that this law contradicts the Moroccan culture?

Yes  No

How? \_\_\_\_\_

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Thank you.

