



RESEARCH ARTICLE

From Kinship to Companionship: Modernization and the Cultural Reconfiguration of Moroccan Families

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ARTICLE INFO	ABSTRACT
Received: Sep 11, 2025	In contemporary Morocco, the rapid pace of modernization and social change has brought a visible and big change to the structures, roles, and values of Moroccan families. In the past, Moroccan households were characterized by strong kinship ties, patriarchal authority, and a rigid division of gender roles. However, the influence of globalization, urbanization, education, and women's participation in the job market has begun to challenge and reshape this traditional mindset. To this end, this study attempts to investigate the influence of modernization and social change on the construction and structure of Moroccan families, with a particular focus on experiences of employed spouses in the region of Fez-Meknes. In other words, the present research explores issues related to the choice of the spouse and family type. It also examines how dual-income households negotiate domestic responsibilities, decision-making, financial contribution, and mutual dependence between spouses amid shifting social expectations. To achieve these objectives, researchers employed a mixed-methods approach combining both quantitative and qualitative methods in their fieldwork. The findings reveal that the majority of respondents enjoyed the freedom to choose their spouse and identified the nuclear family as the predominant type in contemporary Moroccan society. Moreover, this study reveals the positive effect of modernization on gender roles, as many participants expressed comfort with sharing house chores and believed that both spouses should contribute to household expenses. Nevertheless, respondents showed resistance toward financial dependence as wives refused to financially support unemployed husbands, and men likewise rejected dependency on their wives. In a nutshell, the findings reflect a transitional phase in Moroccan society where modern values coexist and at times challenge traditional norms. In this respect, this research seeks to add new knowledge to the existing academic discourse on gender, modernization, and social change in Morocco.
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1. INTRODUCTION

As a matter of fact, family has always been the cornerstone in the country of Morocco because it shapes one's values, behavior, and sense of belonging. For ages, Moroccan families were governed by the patriarchal system through which men were perceived as the sole breadwinners and decision makers. In contrast, women were expected to fulfill domestic duties and child-rearing roles. Thanks to modernization and social change, this conventional model has undergone a remarkable transformation. This means that the Moroccan family is evolving toward an individualistic, egalitarian, and companionate structure rather than remaining rooted in patriarchal norms.

This reconfiguration has been established by a variety of factors, namely education, globalization, and women's participation in the job market. That is to say, traditional gender roles have begun to shift to new forms regarding marriage, household responsibilities, and financial contributions as a result of women's continuity of higher education and entrance into professional spheres. This means that contemporary Moroccan families are defined by affection, negotiation, and agreement rather than a superior-inferior relationship. In spite of these changes, tension persists between traditional values and modern aspirations. In this regard, the present study explores the extent to which modernization and social change in Morocco have influenced gender roles and the construction of Moroccan families. To achieve this objective, this paper attempts to answer the following questions:

1. How do Moroccan employed individuals make decisions regarding the choice of the spouse?
2. What is the predominant family structure among employed spouses?
3. To what extent do husbands and wives share domestic responsibilities within the household?
4. What types of household chores are shared by husbands?
5. How do couples negotiate financial responsibilities and household expenses?
6. How do wives perceive the prospect of financially supporting a jobless husband?
7. To what extent do husbands accept the idea of being financially dependent on their wives?

These questions test the following hypothesis: 1) It is hypothesized that individuals now exercise personal choice in selecting their spouse, unlike traditional Moroccan customs, which favored arranged marriages. 2) It is assumed that modernization has resulted in a shift from extended to nuclear families. 3) It is hypothesized that modernization has fostered egalitarian gender roles, which result in a fairer distribution of domestic duties and financial responsibilities within Moroccan families. 4) It is assumed that modernization has radically changed traditional Moroccan values by leading to social acceptance of situations where men rely financially on their wives.

2. REVIEW OF LITERATURE

2.1. Modernization: Concept, Theory, and Global Perspectives

By definition, modernization refers to the transformation of societies from traditional systems to industrialized and more complex social structures (Inglehart & Welzel, 2005). In other words, it can be understood as a comprehensive process that reshapes multiple areas of life, including economic structure, political system, and cultural values (Inglehart & Welzel, 2005). This process helps explain how societies change and evolve through advancements in technology, organization, and complexity. (Martinelli, 2005) In this regard, the modernization theory which emerged in the 1950s, was developed to account for the development trajectories of industrial societies in North America and Western Europe (Crossman, 2025). According to this theory, modernization is characterized by industrialization, urbanization, rationalization, bureaucracy, and the adoption of democratic governance (Crossman, 2025). As a consequence, societies that did not meet Western criteria were labeled as "underdeveloped" or "Third World" countries. However, this theory faced substantial criticism for its Eurocentric bias and failure to consider historical factors such as Western colonization, the exploitation of enslaved labor, and the extraction of land and resources. All of these contribute to the wealth and rapid development of Western nations (Crossman, 2025).

2.2. Social Change: A Consequence of Modernization

One cannot discuss modernization without considering social change, as it results from and accompanies modernization. While modernization designates the transformation of societies toward industrialization, urbanization, and democratic governance, social change reflects the changes in people's lives, ideas, and practices, all of which emerge alongside these transformations (Harper & Leicht, 2019). That is to say, social change is considered an adaptation to improvements in communities' technological environment (Greenwood & Guner, 2008). This means that it can be understood as a major shift in structured social action or in the culture of a community (Thapalyal, 2019). In this regard, social change represents new patterns of social, economic, and cultural life; all are shaped by modernization through which traditional structures are replaced by contemporary practices and norms.

Even though social change is a universal phenomenon that takes place across societies, its pace and form vary depending on historical, economic and technological contexts. That is, some societies

experience incremental change whereas others undergo fast transformation due to disruptive events such as industrialization, revolution, and important technological inventions (Harper & Leicht, 2019). These changes stem from material conditions namely the emergence of new technologies or significant economic developments, as well as from ideas and principles, like scientific knowledge, ideology, and religion (Harper & Leicht, 2019). Therefore, social change is unpredictable since it produces both progress and resistance.

2.3. Reconfiguring Moroccan Families and Gender Roles

Having explored the conceptual meanings of social change and modernization, this section reveals how they have influenced Moroccan family structures. Long ago, Arabs in general, and Moroccans in particular, were characterized by extended families where all members lived under one roof. In other words, grandparents, parents, uncles, aunts, children, cousins, and other relatives shared the same house regardless of their marital status (Mernissi, 1994; Lehfid, 2024a). In fact, homes where privacy held little value were large enough to accommodate multiple family members who share financial responsibilities, house chores, and other duties (Mernissi, 1994; Lehfid, 2024a). Furthermore, arranged marriages were the norm as women's autonomy in partner selection was restricted, if not forbidden, due to patriarchal norms (Mernissi, 1975).

With the advent of modernization, legal reforms such as the Moudawana (Family Code) and other gender-based rights and initiatives were established. In this respect, Moroccan families began transitioning toward love-based marriages and granting women the opportunity of selecting their spouse (Sabbe, et al., 2019). Concurrently, family structures evolved from extended to nuclear, consisting of parents and their children solely. Housing architecture adapted accordingly, with small houses become designed to accommodate the modern nuclear family model (Center for Affordable Housing Finance in Africa and Social Infra Ventures, 2024).

Traditionally, Moroccan society maintained a rigid division of gender roles. Women were confined to the private sphere, where they were responsible for house chores, child rearing, and obedience to their husbands (Butler, 1990; Beauvoir, 1949; Lehfid, 2024b). On the contrary, men dominated the public sphere where they participated in the job market, played the role of breadwinners and providers of their families, as well as enjoyed a social status and authority (Afrobarometer, 2023). However, this mindset has started to change thanks to modernization and social change. Men start to recognize that gender roles are socially constructed rather than inherited. Hence, many men are now sharing household responsibilities as partners (Milkie et al., 2025; Bima & Primadini, 2023). This mentality shift has led to an increase in the participation of women in previously male-dominated spheres. Today, it is very difficult to find professions that are strictly reserved for men, the thing which demonstrates the tangible impact of social change and modernization on gender roles and families' structure (Bima & Primadini, 2023).

3. METHODOLOGY OF RESEARCH

3.1. Research Approach

This study adopted the mixed-methods approach to explore issues related to the choice of the spouse, family type, sharing of domestic responsibilities as well as financial contribution. This approach combines the quantitative and qualitative methods as a means of achieving a comprehensive understanding of spouses' attitudes toward the influence of modernization and social change on Moroccan families (Creswell, 2009). Researchers opted for an online questionnaire and semi-structured interviews as the only data collection instruments since they allow reaching a diverse sample population, ensuring accessibility, and maintaining consistency in responses. These tools allowed the researchers to gain a better understanding of the issue under scrutiny.

3.2. Data Collection Instrument

The research instruments used in this study are designed to collect quantitative and qualitative data, aligning with the mixed-methods approach adopted in this study.

3.2.1. Research Instruments: The Questionnaire

The first data collection instrument used in this study is a questionnaire. This tool was developed based on a thorough review of the existing literature. This questionnaire is divided into four main

sections, each of which addresses an aspect of the research. The first part comprises three items and it is used to gather participants' demographic information namely gender, age, and educational background. The second section aims at exploring issues related to the choice of the spouse and the type of family structure. The third section encompasses four items and focuses on the sharing of domestic responsibilities within the household. Lastly, the last section includes three items that revolve around guardianship and the sharing of house expenses.

The questionnaire, which encompassed closed-ended questions, was developed based on the existing literature to ensure content validity. Face validity was also considered by consulting fellow researchers to make sure that the questions were relevant and comprehensible. Besides, construct validity was established by ensuring that the questionnaire sections corresponded logically to the research objectives and questions (Kothari, 2004; Creswell, 2009).

3.2.2. Qualitative Data Collection: The Interview Guide

As a matter of fact, the questionnaire has severe limitations in providing detailed responses. For this reason, semi-structured interviews were employed as a complementary data collection method. This qualitative approach offers respondents the opportunity to express their thoughts and experiences freely. In other words, semi-structured interviews allow for open-ended discussions, as a means of giving respondents the time and space to express their opinions on the topic in depth (Harris & Brown, 2010; Jain, 2021; Ruslin et al., 2022).

Interviews will be conducted face-to-face and online via WhatsApp, depending on the respondents' suitability and availability. To put it differently, online interviews will be beneficial for reaching participants who are unable to attend in person. Yet, face-to-face interviews will be conducted, when possible, to ensure a more personal and direct exchange. This dual approach is utilized to ensure flexibility in data collection while maintaining the opportunity for qualitative data that can provide in-depth information from the respondents.

3.3. Data Analysis: Descriptive and Thematic Analysis

As mentioned previously, the present study adopts a mixed-methods approach as it collected both quantitative and qualitative data. These latter were analyzed using different methods. The quantitative data were analyzed statistically through SPSS (version 2024), thereby quantifying data into numbers and percentages. Meanwhile, the qualitative data were analyzed using thematic analysis following a broad approach of reading, rereading, and coding. In doing so, participants' responses were featured and organized into themes which reflect Moroccans' views toward the influence of modernization and social change on their lives.

3.4. Sampling and Participants

The present study adopted a probability sampling which is a technique employed in order to randomly select a representative sample of those students. This sampling technique was chosen because of its objectivity and ability to ensure that every Moroccan has an equal opportunity to participate in the study (Kothari, 2004; Creswell, 2009; Kumar, 2011).

Concerning data collection, a total of 50 individuals participated in the study. The sample is equally distributed by gender, with 50% identified as females and 50% as males. Concerning age, the majority of respondents (69.1%) are aged between 25 and 35 years old. Next comes the population (25.6%) who were under 25 years old, while a small minority of 4.5% were over 35 years of age. Moreover, the respondents of this study held a Bachelor's degree (63.8%) whereas the remaining 36.2% were Master's degree holders.

4. RESULTS

4.1. Changing Norms of Marriage: Spouse Selection as a Marker of Modernization

This section explores Moroccans' preference regarding the choice of the spouse. In this regard, the following diagram reflects the distribution of opinions in accordance to the respondents.

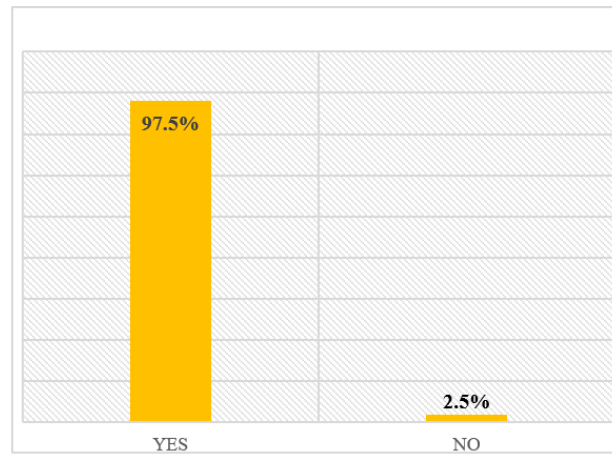


Figure 1. Spouse selection

This section examines the construction of the institution of marriage which begins with the fundamental aspect of spouse selection. In this respect, participants were asked whether they had chosen their spouses. The results reveal that an overwhelming majority (97.5%) affirmed that they personally chose their partners while only 2.5% of them clarified that it was not their choice.

The high percentage of participants who indicated an autonomous spouse selection suggests that men and women today enjoy equality and freedom in deciding whom to marry. This shift reflects a growing personal agency in marital choices. This idea is expressed by interviewee 1: “Yes, I chose my husband so as to bear the consequences of this marriage, whether positive or negative, by myself.” Likewise, another respondent emphasized the personal and private nature of marriage by stating: “Yes, I chose my wife by myself because we understood each other, and I did not depend on anyone in this decision since this marriage concerns me and no one else.” (Interviewee 2). Emotional connection also emerged as an important factor in marriage decisions as expressed by a female participant who declared: “I chose my husband because we understood and loved each other.” (Interviewee 5).

In contrast, the small minority who did not choose their spouses explained that the decision was made by family members, particularly parents, out of respect for their wisdom and experience. This idea was expressed by a male respondent: “No, I did not choose my wife; it was my mother’s choice because she has more experience than I do, and I trusted her judgment.” (Interviewee 6).

In brief, the data indicate a clear shift among male and female Moroccans toward independence in marital decisions. The tendency to self-select a spouse result in a decline in arranged marriages and the rise of individual choice, privacy, and emotional compatibility as defining features of modern Moroccan marriages.

4.2. Evolving Family Structures: The Rise of the Nuclear Family in Morocco

The following diagram reflects the respondents’ opinions regarding the type of family structure they live in.

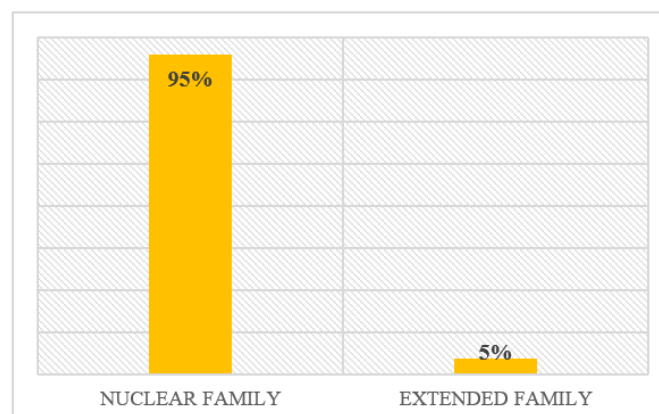


Figure 2. Type of family structure

Concerning family structure, the figure above shows that 95% of respondents identified the nuclear family as the most common type of household today whereas only 5% reported living in extended families.

The preference for nuclear families indicates that Moroccan society is undergoing an important change in family organization. In the past, Morocco was dominated by extended families. Yet, the current era marks the normalization of smaller independent family units. The nuclear family has become appealing for its promotion of individualism, privacy, and autonomy, all of which are values that align with modern social ideals. This notion was expressed by various respondents who argue that the desire for personal freedom and self-management is the major cause behind this shift. Among these respondents is female interviewee 3 who stated: "I live in a nuclear family in order to enjoy liberty and independence," while male interviewee 4 emphasized, "I live in a nuclear family because I believe in independence and privacy." In addition to personal freedom, a multiplicity of participants associated the nuclear family with better control over child upbringing and household management. Male interviewee 2 noted, "I live in a nuclear family and not an extended family in order to raise and educate my children in a good way." Similarly, female interviewee 1 added, "I live in a nuclear family so I can manage it according to my circumstances and abilities."

On the contrary, the minority who continue to live in extended families cited moral duty and emotional attachment as major reasons. For instance, a female interviewee claimed: "I live in an extended family because I need to provide for my parents." Other participants emphasized the sense of solidarity and unity within such households as reflected in interviewee 6's comment: "I live in an extended family because it maintains feelings of harmony and collaboration among its members."

In a nutshell, the findings demonstrate that a clear social transition toward individualism and autonomy is established because privacy, independence, and self-management take precedence over the collective interdependence that once defined Moroccan families.

4.3. Sharing the Load: Gender Equality in Moroccan Households

This section examines the extent to which Moroccan husbands share household chores with their wives. The following diagram reflects respondents' viewpoints regarding the sharing of house chores.

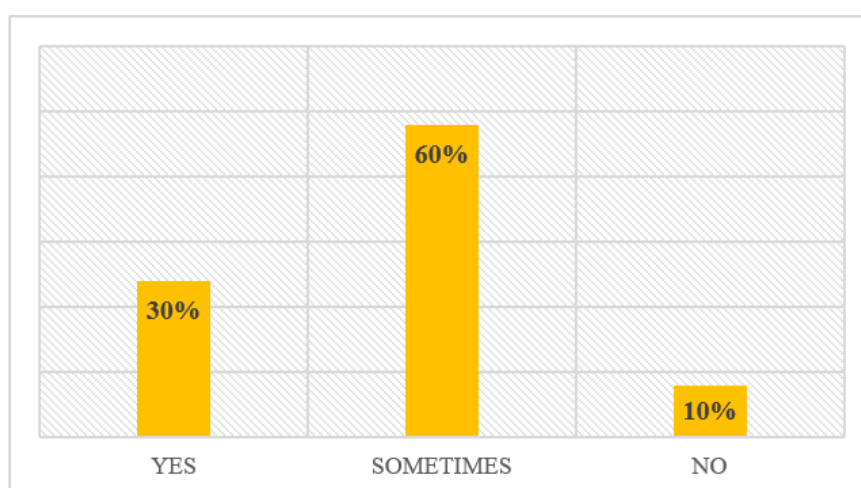


Figure 3. Husbands' contribution to household chores

The above diagram demonstrates the distribution of responses vis-à-vis the extent to which house chores are shared by husbands. In this respect, 30% of participants reported that house chores are shared regularly, 60% indicated that chores are shared but not consistently, and only 10% stated that household duties remain solely the wife's responsibility.

Sharing household tasks on a daily basis demonstrates the recognition by Moroccan husbands of the value of their wives and reflects a gradual decline in patriarchal norms that dominated people's mindsets. This idea is expressed by Male interviewee 2 who asserted: "Yes, I share house chores with my wife to help her avoid exhaustion and boredom from daily life. Moreover, performing these tasks makes me feel involved, and I do not see it as a threat to my masculinity."

Concerning the majority of respondents who reported occasional sharing, they assert that a lot of factors contribute to this limited participation. The first and major factor is the environment in which men were raised. Female interviewee 3 sheds light on this issue by arguing: “Sometimes my husband helps with house chores because he grew up in an extended family where only women were responsible for cooking, laundry, and organizing the household. From childhood until marriage, he was never involved in these tasks.” The influence of traditional gender norms is another factor as mentioned by female interviewee 5: “He helps sometimes because he spends most of his time outside the house.”

Regarding the small proportion of respondents who reported that men do not share house chores at all indicates that patriarchal mindsets persist in some households where men’s roles are confined to the public sphere and women remain the sole responsible for domestic duties. Interviewee 4 explained: “No, because I work outside to earn a livelihood, but my wife also works outside for self-respect.”

To sum up, these findings reveal that Moroccan households are moving toward more egalitarian domestic chores and tasks although traditional gender expectations continue to shape the division of household labor in many families.

Building on the examination of husbands’ participation in house chores, the following diagram demonstrates the type of tasks that husbands share with their wives.

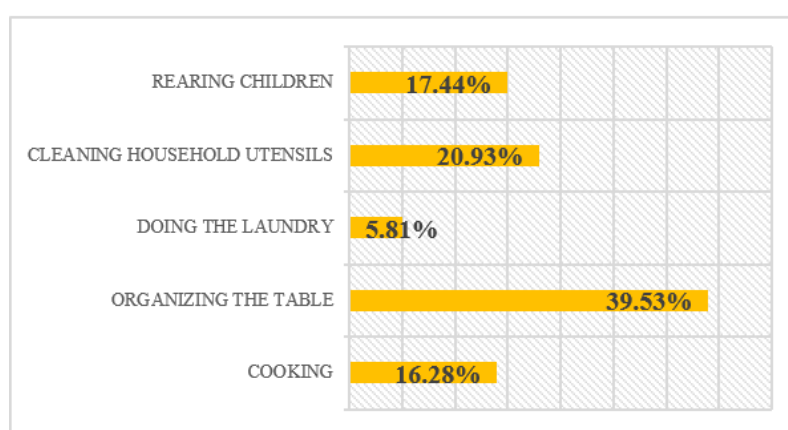


Figure 4. House chores shared by the husband

Concerning the household chores shared by husbands, 39.53% of respondents chose “organizing the table” as the most shared task. This is followed by “washing household utensils” (20.93%), “rearing children” (17.44%), “cooking” (16.28%), and lastly “doing the laundry” (5.81%).

The predominance of the simple task “organizing the table” shows that male dependency on women in domestic responsibilities remains prevalent in Moroccan society, as emphasized by several respondents. Interviewee 3 accentuated: “Yes, he shares house chores with me, such as organizing the table; he does not do other tasks because he depends on me.” Besides, gender norms continue to influence domestic labor, as illustrated by Interviewee 5: “He just organizes the table; he does not do other house chores because he spends almost the whole day outside and is not knowledgeable about them.”

However, this does not imply that all husbands refrain from sharing responsibilities. Many respondents acknowledged that men are increasingly adopting egalitarian approaches and contributing to tasks traditionally assigned to women. Male interviewee 2 noted, “The house chores I share with my wife are cleaning household utensils, organizing the table, and rearing children.” Likewise, Interviewee 1 described her husband’s involvement in multiple tasks: “As for cooking, he sometimes helps when I prepare ingredients; he organizes the table if I am busy. He has actively participated in rearing our children, changing diapers, washing them, and caring for them when they are sick. Doing the laundry is manageable thanks to the washing machine, but he assists when needed.”

These findings exhibit that men are starting to engage in domestic responsibilities. It means that men are challenging the long-standing notion that household work is exclusively women’s duty.

4.4. Guardianship of Household

This section explores the extent to which house expenses are shared between spouses. In this regard, the following diagram reflects the respondents' opinion in accordance to this notion.

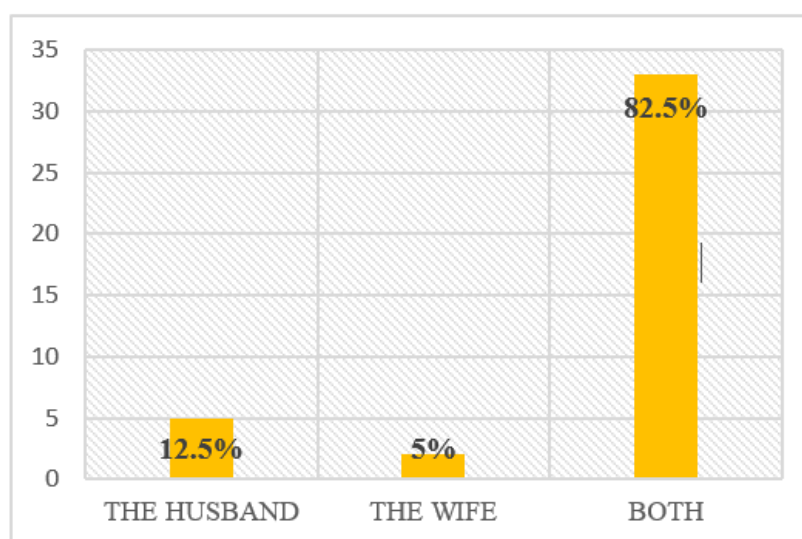


Figure 5. Responsibility for Household Expenses

As far as guardianship of the household is concerned, the following diagram presents respondents' opinions on this matter. As shown, 82.5% indicated that both spouses shared household expenses. However, 12.5% stated that the husband alone is the family's breadwinner, whereas 5% reported that the wife assumes responsibility.

The majority of respondents who argue that most couples share household expenses demonstrate that life has become demanding for husbands alone, thus prompting the need for joint financial contribution to maintain a decent standard of living. Various interviewees support this idea, one of whom is male interviewee 6 who stated: "Both of us contribute since my salary is not enough to afford everything the family needs." Moreover, employed spouses share not only expenses, but also income as expressed by male interviewee 2: "Both of us provide for the family's needs. We collaborate, and there is no difference between me and my wife concerning property, income, or expenses."

On the contrary, some Moroccan men still adhere to the traditional division of gender roles as they believe that financial provision remains the husband's duty whereas domestic chores fall under the wife's responsibility. This notion is reflected in male interviewee 4's statement: "I am the guardian and provider of the home because I believe it is my responsibility as a man. I leave my wife free to do whatever she wants with her money for two reasons: first, because it is my duty to provide, and second, because my expenses align with my salary."

Concerning cases where the wife is the sole breadwinner, it highlights both positive and negative aspects. On the one hand, this notion demonstrates women's increasing economic independence. On the other hand, it sheds light on the irresponsibility of certain men who fail to fulfill their familial duties. Female Interviewee 5 mentioned this point by claiming, "I am the breadwinner of the home. His task is to go to different places with my car and spend his salary on things I do not know."

In a nutshell, the data collected in this section reveal a high level of collaboration between spouses in Moroccan households. That is, men start participating in the private sphere while women contribute to the public one. Yet, this evolving balance is not universal since there is a minority that still diverges either by clinging to traditional norms or by failing to assume their responsibilities.

To further understand this development, this section examines how both genders perceived reversed gender roles within marriage. Starting with the extent to which women are willing to support their husbands financially, the following diagram reflects the distribution of respondents' opinions.

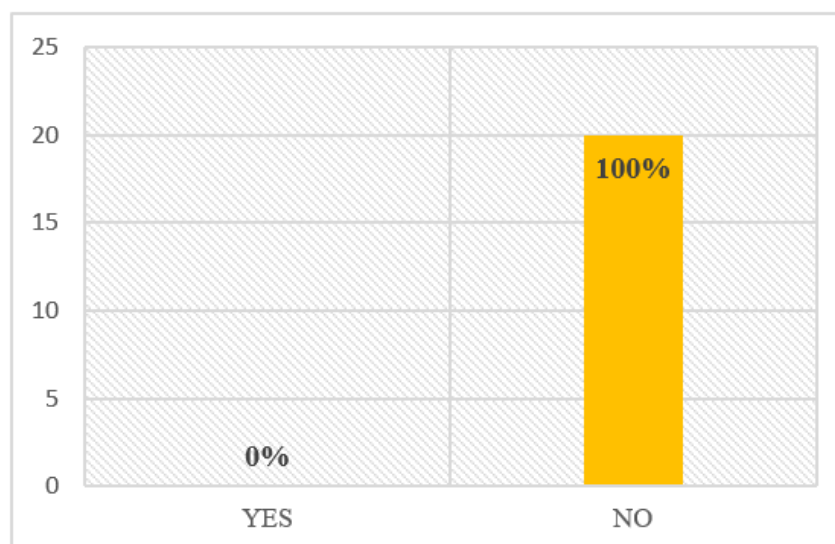


Figure 6. Women's acceptance of living with a jobless husband

Regarding whether women would accept living with and supporting their husbands if they are unemployed, the findings reveal that none of the women agreed to this idea. Many of them justified their stance by emphasizing that men remain responsible for providing for their families in spite of the influence of modernization and social change. In this respect, female interviewee 3 accentuated: "I do not accept to live with a jobless man because the household's responsibility is compulsory for every man while the woman is just his complement and assistant."

Likewise, this study investigates the extent to which men would accept remaining jobless and depending on their wives. In this regard, the following diagram reflects the respondents' viewpoints vis-à-vis this notion.

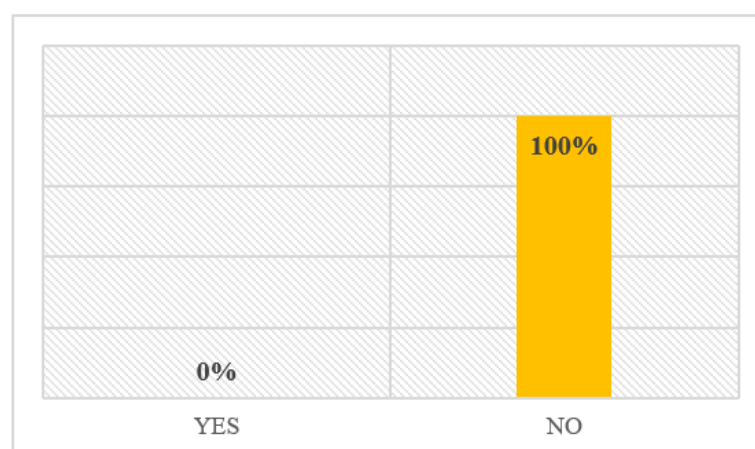


Figure 7. Men's acceptance of financial dependence on wives

The findings demonstrate unanimous rejection of this idea among all male participants. Many of them justified their refusal by emphasizing the importance of mutual contribution and responsibility within the household. Male interviewee 2 contends: "I do not accept to depend on my wife and stay jobless because one hand does not clap and life's demands are too much and children's responsibility is tough." Moreover, various respondents linked financial dependence on their wives to a loss of masculinity and dignity. This mindset is reflected in the statements of interviewees 4 and 6, who respectively claimed: "No, I am totally against because the real Arab Muslim is still a real man in his house," and "No, I do not accept because my beliefs, my personality, my manhood will not allow me to do such things."

In brief, the data the researchers collected in this section reveals that Moroccan men continue to uphold traditional masculine values that associate financial responsibility with male identity. Hence, economic dependency on wives remains incompatible with men's perception of manhood although social roles are changing.

4.5. DISCUSSION

This article explores the influence of modernization and social change on gender roles and the perception of feminine identities within Moroccan families.

In response to RQ1 (How do Moroccan employed individuals make decisions regarding the choice?), the first section of the results chapter showed that the majority of participants indeed had the choice of choosing their spouses. These findings are consistent with the research of Sabbe et al. (2019), who revealed the ongoing shift of Morocco from traditional arranged marriage to modern love-based marriage.

In response to RQ2 (What is the predominant family structure among employed spouses?), the majority of the respondents chose nuclear family as an answer. Nowadays, Moroccans enjoy living in nuclear families to keep their individualism, privacy, and independence. Additionally, many participants believe that living in a nuclear family is healthy and suitable for children. That is to say, parents play the role of the supervisor, responsible, and the teacher of their children without any interference from other relatives. These findings align with Mernissi (1994), who exposed that living in extended families has various adverse effects on children and parents. To be clearer, parents, according to Mernissi, do not have complete power over their children due to the continuous interference of relatives, especially grandparents.

For RQ3 (To what extent do husbands and wives share domestic responsibilities within the household?), this study shows the positive effects of modernization and social change in Moroccan society. That is to say, respondents report having no problems with doing house chores or sharing them with their spouses. For respondents, sharing household chores should be the norm, as they place a heavy burden on women, especially when both partners have jobs. However, the majority of respondents claim to help sometimes their spouses with house chores, which aligned clearly with Milkie et al. (2025) and Bima & Primadini. (2023), who revealed that husbands, nowadays, are helpful when it comes to house chores compared to recent decades.

Additionally, this substance opens the discussion for the RQ4 (What types of household chores are shared by husbands?), which shows that respondents agreed that their male spouses help only in small house chores, like organizing the table and cleaning. This idea matches Milkie et al. (2025) and Bima & Primadini. (2023), who argued that husbands show a lack of interest when it comes to heavy household chores like rearing children and cooking, while accepting to do light house chores that do not take a long time, like organizing the food table and putting clothes in the washing machine.

Concerning RQ5 (How do couples negotiate financial responsibilities and household expenses?), it should be noted that the majority of respondents agree that both spouses should be responsible for the house expenses. Respondents also claim that it is normal for couples to share house expenses if both of them have jobs. Similarly, Bima & Primadini (2023) argued that the majority of employed women help their husbands with household responsibilities.

When answering RQ6 (How do wives perceive the prospect of financially supporting a jobless husband?), all respondents reveal that they cannot spend money or be the breadwinner for an unemployed man. To the best of our knowledge, no existing studies have documented similar findings in this context.

For RQ7 (To what extent do husbands accept the idea of being financially dependent on their wives?), all respondents express their refusal to remain unemployed and depend on their wives. This finding is similar to Afrobarometer (2023), who revealed that Moroccan men in general, and husbands in particular, cannot stand to be dependent and become a burden on their wives.

5. CONCLUSION

To conclude, modernization and social change have significantly reshaped Moroccan families. First, Moroccans do not opt for arranged marriages, but rather, they base their choice of marriage on love and compatibility. Additionally, the patriarchal mindset that used to divide men's sphere from women's is evolving because now, many couples share household chores as well as financial responsibilities. All in all, it is safe to say that these trends signal progress toward gender equality and collaboration in family life although traditional norms still persist in some households, meaning that social change is gradual and ongoing.

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